

THE WAY  
TO  
CHRIST  
Discovered.

By JACOB BEHMEN.

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In these Treatises.

1. *Of true Repentance.*
2. *Of true Resignation.*
3. *Of Regeneration.*
4. *Of the super-rational life.*

ALSO,

*The Discourse of Illumination.*  
*The compendium of Repentance.*  
*And the mixt World, &c.*

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LONDON,

Printed for H. Blanden at the Castle in  
Corn-Hill 1654.



THE FIRST

Part of the

History of the

Island of

St. Vincent

and the

Neighbouring

Islands

in the

West Indies

by

John

THE  
FIRST BOOK

*Of true Repentance.*

*SHEWING,*  
How man should stirre  
up himself in mind, and will in  
himself: and what his earnest  
purpole and consideration  
must be.

Written in the German Language

*Anno. 1622.*

BY  
IACOB BEHMEN.

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MARK I. 15.

*The time is fulfilled: and the Kingdom  
of God is come neer: Repent and be-  
leeve the Gospel.*

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Printed for H. B. 1654.

The Authors

# P R E F A C E

To the Reader,  
That loveth God.



Reader, who lovest God, if thou wilt use this Book aright, and art in good earnest, thou shalt certainly find the benefit thereof; but I desire thou mayest be warned, (if thou art not in earnest,) not to meddle with the dear Names of God, in which, and by which, the most High holiness is named, stirred, and powerfully desired, lest they kindle the Anger of God in thy soul. For we must not abuse the Holy Names of God. This little Book is only for those, that would fain repent, and are in a Desire to begin. Both sorts will find what manner of words are therein, and whence they are born. Be you herewith commended to the Evernall goodness and mercy of God.

## REPENTANCE.

How Man must stirre up himself  
in will and mind, and what his  
consideration and earnest pur-  
pose must be when he will \* per- \* or  
form powerfull (and effectuall) work.  
Repentance : and with what  
mind he must appear before  
God, when he will ask and ob-  
tain of him remission of sins.

Hon man will go about  
 Repentance, and with  
 his prayers turn to God;  
 before he begin to pray,  
 he must consider his own mind, that  
 it is wholly and altogether turned  
 away from God, that it is become  
 faithles to God, that it is onely  
 bent upon this temporall, frail and  
 earthly life bearing no sincere love  
 towards God and his neighbour;  
 and also that it wholly lusteth and  
 walketh contrary to the comman-

2. *Of true Repentance.*

dements of God, seeking it self only, in the temporall and transitory lusts of the flesh.

Secondly, he must consider that all this is an enmity against God, which Satan hath raised and stirred up in him, by his deceit in our first Parents; for which abominations sake we die the death, and must undergo corruption with our bodies.

Thirdly, he must consider the three horrible chains wherewith our soul is fast bound during the time of this earthly life. The first is, the severe Anger of God, the Abyss and dark world, which is the Center and creaturely life of the soul. The Second, is the desire of the Devill against the soul, whereby he continually sifteth and tempeih the soul, and without intermission striveth to throw it from the truth of God into vanity, *viz.* into pride, covetousnes'e, envie and anger, and with his desire bloweth up and kindleth those evill properties in the soul, whereby

whereby the will of the soul turneth away from God, and entreth into self. The third and most hurtfull chain, wherewith the poor soul is tied, is the corrupt and altogether vain, earthly and mortall flesh and blood, full of evill desires and inclinations.

Here he must consider, that he lieth close prisoner with soul and body, in the mire of sins, in the anger of God, in the jaws of the pit of Hell; that the anger of God burneth in him in soul and body, and that he is that stinking keeper of Swine, that hath spent and consumed his fathers inheritance, (*viz.* the love and mercy of God) with the fatted swine of the devill in earthly pleasures, and hath not observed the dear Covenant and atonement of the innocent death and passion of Jesus Christ, which Covenant God of meer Grace hath given into our humanity and reconciled us in him; also he must consider that he hath wholly for-

gotten the Covenant of holy Baptism (in which he hath promised to be faithfull and true to his Saviour,) and so wholly defiled and obscured his righteousness with sin, (which righteousness God hath freely bestowed upon him in Christ :) that he now standeth before the face of God with the fair garment of Christs innocency (which he hath defiled :) as a dirty ragged and patched keeper of Swine, that hath continually eaten the grains of vanity with the devils swine, and is not worthy to be called a Son of the Father, and member of Christ.

Fourthly, he must earnestly consider, that wrathfull death waiteth upon him every hour and moment, and will lay hold on him in his sins, in his garment of a Swine-keeper, and throw him into the pit of hell, as a forsworne person and breaker of faith, who ought to be kept in the dark dungeon of death to the judgment of God,

Fifthly,

Fifthly, he must consider the earnest and severe judgment of God, where he shall be presented living with his abominations before the judgment; and all those whom he hath here offended and injured with words and works, and caused to do evill (so that by his instigation or compulsion they also have committed evill) shall come in against him, cursing him, and all this before the eyes of Christ, and also before the eyes of all holy Angels and men: and that there he shall stand in great shame and ignominy, and also in great terror and eternall desperation, and that it shall for ever grieve him that he hath fool'd away so great and eternall happiness and salvation for the pleasure of so short a time, and not looked to himself better, that he might also have been in the communion of the Saints, and have enjoyed eternall light, and divine power and vertue.

Sixthly, he must consider, that the

A 5      ungodly



ungodly loseth his noble image  
 \* larva ( God having created him for his  
 Or more  
 stious  
 shape. Image ) and getteth in stead there-  
 of a deformed \* vizard, like a hel-  
 lish worm or ugly Beast, wherein  
 he is Gods enemy; and against hea-  
 ven and all holy Angels and men,  
 and that his communion is for ever  
 with the devills and hellish wormes  
 in the horrible darkness.

Seventhly, He must earnestly con-  
 sider the eternall punishment and  
 torment of the damned, that  
 in eternall horror they shall suf-  
 fer torments in their abominations,  
 which they have committed here, &  
 may never see the land o the Saints  
 in all eternity, nor get any ease or re-  
 freshment, as appeareth by [ *Dives* ]  
 the rich man.

All this, man must earnestly and  
 seriously consider, and remember,  
 that God hath created him in such  
 a fair and glorious Image, in his  
 own likeness, in which he himself  
 will dwell; that he hath created him  
 in his praise for mans own eternall  
 joy

*Of true Repentance.*

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joy and glory, *viz.* that he might dwell with the holy Angels, and children of God, in great joy, power and glory, in the eternal light, in singing and melodious harmonie of the angelicall and divine Kingdom of joy, to rejoyce eternally with the children of God without fear of any end, where no evill thoughts could touch him, neither care nor trouble, neither heat nor cold, where no night is known, where there is no day or time any more, but an everlasting joy, where soul and body tremble for joy, and where he should rejoyce at the infinite wonders and vertues in brightness of colours and ornament of the infinite begetting in the wisdom of God, upon the new christaline earth, which shall be as transparent glass; and that he doth so wilfully lose all this, for so short and poor a times sake; which yet in this vanity in the evill life of the voluptuous flesh, is full of misery, fear and trouble, in meer vexation; and

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8      *Of true Repentance.*

it goeth with the wicked as with the righteous, as the one must die so must the other, yet the death of the Saints is an entrance into the eternal rest; but the death of the wicked an entrance into the eternal unquietness.

Eightly, He must consider the course of the world, that all things are but a play, wherewith he spendeth his time in unquietness; & that it goeth with the rich and mighty, as with the poor and the begger; that all of us equally live and move in the four elements and that the mouthfull or morsell of the poor, is as relishing and savory to him in his toyl and labour, as that of the rich is to him in his cares; also that all of us do live \* in one breath, and that the rich man hath nothing but the pleasure of the palate and the lust of the eye more than other men, for else it goeth with the one as with the other; for which lust of the eye, man so foolishly forgoeth so great a happiness, and for the sake thereof

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thereof bringeth himself into so great and eternall unquietness.

In this consideration man shall feel in his own heart and mind (especially if he \* represent and set before his eyes his own end) that he shall \* get a hearty sighing and longing after the mercie of God; and will begin to bewail his committed sins, that he hath spent his dayes so ill, and not observed nor considered, that he standeth in this world in a field, in the growing to be a fruit, either in the Love or in the Anger of God: and then he will first begin to find in himself, that he hath not yet laboured at all in the Vineyard of Christ, and that he is a dry branch in the vine of Christ. And then in many, (whom the Spi. it of Christ toucheth in such a consideration) there ariseth abundant sorrow, grief of heart, and inward lamentation over the dayes of his wickedness, which he hath spent so in vanity, without any working in the Vineyard of Christ.

Such

Such a one, now, whom the Spirit of Christ bringeth into sorrow and Repentance, so that his heart is opened, that he can know and bewail his sins, is very easily to be helped; he needeth but to draw to him the promise of Christ, *viz.* That God willeth not the death of a sinner, but that he wisheth them all to come unto him and he will refresh them; and that there is great joy in heaven for one sinner that repenteth: let such a one but lay hold on the words of Christ, and wrap himself up into the passion and death of Christ.

But I will speak with those, who feel indeed a desire in themselves to repent, and yet cannot come to acknowledge, and sorrow for their committed sins, the flesh saying continually to the soul, Stay a while, it is well enough, or it is time enough to morrow, and when to morrow is come, yet the flesh saith again, to morrow; the soul in the mean while sighing and fainting con-

conceiveth neither any true sorrow for the sins it hath committed, nor any comfort: Unto such a one I say I will write a processe or way which I my self have gone [that he may know] what he must doe, and how it went with me, if peradventure any be minded to follow it, and then he shall perceive what is hereafter written.

*\* A processe of Repentance.*

**W**Hen any man findeth in himself by the former consideration, a hunger, that he would willingly repent, and yet findeth no true sorrow in himself for his sins which he hath committed, and yet [perceiveth] an hunger, or desire to sorrow; being the poor and captive soul continually sigheth, feareth, and must acknowledge it self guilty of sins before the Judgement of God: such a one I say can take no better course than this, *viz.* to wrap up his senses and mind, and also

also his reason together, and make to himself at the same time presently in the first consideration, (when he perceiveth in himself a desire to repent) a mighty strong purpose and resolution that he will this very hour, nay, this minute immediately, enter into Repentance, and go forth from his wicked way, and not at all regard the power and honour of the world, and if it should be required, would forsake and disesteem all things for true Repentance sake, and take such an earnest firm and strong resolution, that he will never goe forth from it again; though he should be made the fool and scorn of all the world for it; and that with his minde he will goe forth from the beauty and pleasure of the world, and patiently enter into the Passion and Death of Christ in and under the Crosse, and set all his hope and confidence upon the life to come; and that now in righteousness and truth he will enter into the  
the

*Of true Repentance.* 13

the Vineyard of Christ, and do the will of God; and in the Spirit and will of Christ begin and finish all his actions in this World, and for Christ's Word and Promise sake (who hath promised us an heavenly reward) willingly suffer and bear every adversity and croise, that he may but be numbred in the communion or fellowship of the Children of Christ, and in the Blood of the Lamb Jesus Christ be incorporated and united unto his Humanity.

He must firmly imagin to himself, and wholly wrap up his Soul in this, that in this his purpose he shall obtain the love of God in Christ Jesus; and that God will give unto him, according to his faithfull promise, that noble pledge, the holy Ghost, for a beginning, that, in the Humanity of Christ, as to the heavenly divine substance, he shall be born anew



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anew again in himself, and that the Spirit of Christ will renew his mind, \* with his Love and Power, and strengthen his weak faith; also that, in his divine hunger, he shall get the flesh and blood of Christ for food and drink in the desire of his soul, which continually hungrerh and thirsterh after \* it; and with the thirst of the soul drink the water of eternal life, out of the sweet fountain of Jesus Christ, as Christs most true and stedfast Promise is.

He must also wholly and firmly \* imagine to himself the great love of God. That God willeth not the death of a sinner, but that he repent and live; that Christ calleth poor sinners so kindly and graciously to himself, and will refresh them; and that God hath sent his Son into the world, to seek and save that which was lost, viz. the poor repentant and returning sinner; and

and that for the poor sinners sake he hath given his Life into Death, and dyed for him in our Humanity which he took upon him.

Furthermore, he must firmly imagin to himself, that God in Christ Jesus will much rather hear him, and receive him to grace, than he come: and that God in the love of Christ in the most dear and pretious Name JESUS, cannot Will any evil: that there is no angry countenance [at all] in this Name, but that it is the highest and deepest love and faithfulness, the greatest sweetness of the Deity in the great Name JEHOVAH, which he hath manifested in our Humanity

\* corrupted, and \* disappeared as to the heavenly part, which in Paradise disappeared through sin; and therefore moved himself in his heart to flow into us with his sweet love, that the anger of his Father, which was kindled

in

\* De-  
royed.  
\* Or  
blown  
out.

in us, might be quenched and turned into love by it; all which was done for the poor sinners sake, that he might get an open gate of grace again.

In this consideration he must firmly imagin to himself, that this very hour and instant he standeth before the face of the holy Trinity, and that God is really present within and without him, as the holy Scripture witnesseth, saying, *Am not I he that filleth all things?* and in another place it saith, *The Word is near thee, in thy mouth, and in thy heart;* also it saith, *We will come unto you, and make our dwelling in you;* also, *Behold I am with you alwaies, even to the end of the World;* also, *The Kingdom of God is within you.*

Thus he must firmly know and believe, that with his soul he standeth really before the face of Jesus Christ, even before the holy

*Of true Repentance.* 17

holy Deity, and that his soul hath turned its back to the face of God, and [must resolve] that he will this very hour turn the eyes and desire of his Soul towards God again, and with the poor lost and returning son come to the Father. He must with the eyes of his soul and mind cast down, in fear and deepest humility, begin to confess his sins and unworthiness before the face of God as followeth.

*A short Form of Confession*

*before the eyes of God.*

*Everyone, as his case and necessity requireth, may order and enlarge this confession as the holy Ghost shall teach him. I will but set down a short direction:*

**O** Thou great unsearchable God,  
Lord of\* all things; Thou  
who in Christ Jesus, of great love  
towards

towards us, hast manifested thy self with thy holy substance in our Humanity; I, poor unworthy sinfull man, come before thy Presence, which thou hast manifested in the Humanity of Jesus Christ, (though I am not worthy to lift up mine eyes to thee) acknowledging and confessing before thee, that I am guilty of unfaithfulness, and breaking off from thy great love and grace which thou hast freely bestowed upon us. I have left the Covenant, which of meer grace thou hast made with me in Baptism, in which thou hast received me to be a child and heir of eternal light, and have brought my desire into the vanity of this world, and defiled my soul therewith, and made it altogether bestial and earthly, so that my soul knoweth not it self, because of the mire of sin, but accounteth it self a \* strange child before

fore thy face, nor worthy to desire thy grace. I lye in the filth of sin, and the vanity of my corrupt flesh, up to the very lips of my soul, and have but a small spark of the living breath left in me, which desireth thy grace. I am so dead in vanity, that, in this vanity, I dare not lift up mine eyes to thee.

O God, in Christ Jesus, Thou who for poor sinners sakes didst become Man to help them, to thee I complain, to thee I have yet a spark of refuge in my soul: I have not regarded thy purchased inheritance, which thou hast purchased for us poor men by thy bitter Death, but made my self partaker of the heritage of vanity, in the anger of thy Father, in the curse of the Earth, and am ensnared in sin, and half dead as to thy Kingdome. I lye in feebleness as to thy strength, and the wrathfull death waiteth for

for me; the Devil hath poysoned me, so that I know not my Saviour; I am become a wild branch in thy tree, and have consumed mine inheritance which is in thee, with the Devils Swine: what shall I say before thee, who am not worthy of thy grace? I lye in the sleep of death which hath captivated me, and am fast bound with three strong chains. O thou breaker-through-death, assist thou me I beseech thee, I cannot, I am able to do nothing; I am dead in my self, and have no strength before thee, neither dare I for great shame lift up my eyes before thee, for I am the defiled keeper of Swine, and have spent my inheritance with the false adulterous whore of vanity in the lusts of the flesh; I have sought my self in my own lust, and not thee. Now in my self, I am become a fool, I am naked and bare, my shame standeth before

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before thy eyes, I cannot hide it,  
thy judgement waiteth for me,  
what shall I say before thee, who  
art the Judge of all the World?  
I have nothing else to bring be-  
fore thee, here I stand naked and  
bare before thee, and I fall down  
before thy face, bewailing my  
misery, and fly to thy great  
mercy, though I am not worthy  
of it, yet receive me but in thy  
Death, and let me but dye from  
my death in thy Death; cast me  
down I pray thee to the ground  
in my received \* self, and kill \* I,  
this self of mine through thy <sup>that</sup> death, <sup>which</sup> that I may live no more <sup>is called</sup>  
to my self, seeing I, in my self, <sup>I, or</sup> work [nothing] but sin, <sup>my self.</sup> therefore  
I pray thee cast down to the  
ground this wicked beast, which  
is full of false deceit, and self-  
desire, and deliver this poor soul  
from its heavy bonds.

O mercifull God, it is thy love  
and long-suffering that I lye not  
B already



\* Or  
dying  
spark  
ready  
to go  
out.

already in Hell, I yield my self, with my whole will, senses, and mind, up into thy grace, and fly to thy mercy. I call upon thee through thy death, from that \* small spark of life in me, encompassed with death and hell, which open their throat against me, and would wholly swallow me up in death; upon thee I call, who hast promised, thou wilt not quench the smoaking flax: I have no other way to thee but thy Death and Passion, because thou hast made our death Life by thy Humanity, and broken the chains of Death, and therefore I sink the desire of my my soul down into thy Death, into the gate of thy Death, which thou hast broke open.

O thou great fountain of the love of God, I beseech thee, [help me] that I may dye from my vanity and sin, in the death of my Redeemer Jesus Christ.

O thou breath of the great love of God, quicken I beseech thee my weak breath in me, that it may begin to hunger and thirst after thee. O Lord Jesus, thou sweet strength, I beseech thee give my soul to drink of thy fountain of Grace, thy sweet water of eternal life, that it may awake from death, and thirst after thee. O how extreme fainting I am for want of thy strength. O mercifull God, do thou turn me I beseech thee, I cannot [turn my self] O thou vanquisher of death, help me I pray thee to wrestle: How fast doth the Enemy hold me with his three chains, and will not suffer the desire of my soul to come before thee! I beseech thee, come and take the desire of my soul into thy self, be thou my drawing to the Father, and deliver me from the Devils Bonds; look not upon my deformity in

standing naked before thee, having lost thy garment: I pray thee do but thou cloath my breath which yet liveth in me, and desireth thy grace, and let me yet once see thy salvation!

O thou deep love, I pray thee take the desire of my soul into thee; bring it forth out of the bonds of Death through thy Death, in thy Resurrection, in thee. O quicken me in thy strength, that my desire and will may begin to spring up and flourish anew. O thou vanquisher of death, and of the wrath of God,

\* Or I, do thou overcome in me \* self,  
 or in  
 hood, or break its will, and bruise my soul,  
 iness, that it may feel before thee, and  
 that  
 which be ashamed of its own will be-  
 fore thy judgement, that it may  
 we  
 mean  
 when be obedient to thee as an instru-  
 we say  
 ment of thine; \* subdue it in the  
 in L. the bonds of death, take away its  
 \* Or power, that it may Will nothing  
 hon. without thee.

O God the Holy Ghost, in  
Christ my Saviour, teach me I  
pray thee, what I shall do, that  
I may turn to thee; O draw me  
in Christ to the Father, and help  
me, that now and from hence-  
forward I may go forth from sin  
and vanity, and never any more  
enter into it again. Stir up in  
me a true sorrow for the sins I  
have committed: O keep me in  
thy Bonds, and let me not loose  
from thee, lest the Devil sift  
me in my wicked flesh and bloud,  
and bring me again into the  
death of death: O enlighten thou  
my spirit, that I may see the di-  
vine path, and walk in it con-  
tinually; O take that away from  
me, which alwaies turneth me  
away from thee; O give me that  
which alwaies turneth me to  
thee; take me wholly from my  
self, and give me wholly to thy  
own self. O let me begin no-  
thing, let me will, think and do

B. 3.

no-

nothing without thee. O Lord how long ! Indeed I am not worthy of that which I desire of thee : I pray thee let the desire of my soul dwell but in the gates of thy Courts , make it but a servant of thy servants ; O deliver it out of that horrible pit , wherein there is no comfort nor refreshment.

O God, in Christ Jesus ! I am blind in my self , and know not my self for vanity ; thou art hidden from me in my blindness , and yet thou art near unto me : but thy wrath which my desire hath awakened in me, hath made me dark : O take but the desire of my soul to thee , prove it , O Lord, and bruise it, that my soul may attain a Ray of thy sweet Grace.

I lye before thee as a dying man , whose life is passing from his lips , as a small spark [going out ] kindle it, O Lord, and raise

up

up the breath of my soul before thee. Lord I wait for thy Promise, which thou hast made, saying, As I live, I will not the death of a sinner, but that he should turn and live. I sink down my self into the Death of my Redeemer Jesus Christ, and wait for thee, thy Word is Truth and Life. *Amen.*

In this or the like manner every one may confess his sins, as he himself findeth in his conscience, what sins he hath brought his soul into. Yet if his purpose be truly earnest, to use a form is needless, for the Spirit of God, which at that instant is in the will of the mind, will it self make the prayer for him, in his conscience; for it is it [the Spirit of God] which in a true earnest desire worketh repentance, and intercedeth for the soul before God, through the death of Christ.

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\* Or  
process-  
ion.

But I will not hide from the beloved Reader, who hath a Christian purpose, [but shew] how it commonly useth to go [with those who are] in such a firm purpose and resolution; though it goeth otherwise with one than with another, according as his purpose is [more or less] earnest and great; for the Spirit of God is not bound, but useth divers\* waies, as he knoweth [fittest for] every one. Yet he that hath been in the wars, can tell how to fight, and inform another that may happen to be in the like case.

Now if it so come to pass, that such a heart with a strong resolution and purpose doth thus come before God, and enter into repentance: it happeneth to it as with the Canaanitish woman, as if God would not hear; the heart remaineth without comfort, its sins and unworthiness do

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*Of true Repentance.*

do also present themselves, as if it were unworthy of comfort; the mind is as it were \* speech-<sup>\* Or dumb.</sup>less, the soul groaneth in the deep, the heart receiveth nothing, nor can it so much as pour forth its confession before God, as if the heart and soul were shut up: the Soul would fain, but the flesh keepeth it captive; the Devil shutteth it up strongly, and representeth to it the way of vanity again, and tickleth it with the lust of the flesh, and saith in the mind, stay a while, do this or that first; gather money or goods aforehand, that thou mayst not stand in need of the world, and then afterwards enter into an \* honest life, into<sup>\* Flye from, or godly life.</sup> repentance; it will be time enough then.

O how many hundreds do perish in such a beginning, if they go back again into vanity, and are as a young graft broken off



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with the wind, or withered by the heat.

Beloved soul, mark: if thou wilt be a Champion in thy Saviour Christ against death and hell, and would'st have thy young graft grow and become a tree in the Kingdome of Christ, thou must go on, and stand fast in thy first earnest purpose, it costeth thy first paternal inheritance, and thy body and soul too, to become either an Angel in God, or a Devill in Hell. If thou wilt be crowned, thou must fight, thou must overcome in Christ, and not yield to the Devil: thy purpose must stand firm, thou must not preferre temporal honour and goods before it; when the spirit of the flesh saith, stay a while, it is not convenient yet, then the soul must say, now is my time for me to go back again into my Fathers [my native] Countrey, out of which my Father *Adam* hath brought

brought me ; no creature shall keep me back ; and though thou earthly body shouldest thereby decay and perish, yet I will now enter with my will and whole desire into the Garden of Roses of my Redeemer Jesus Christ, through his suffering and death into him, and in the death of Christ subdue thee thou earthly body, which hath swallowed up my Pearl from me, which God gave to my Father *Adam* in Paradise : and I will break the will of thy voluptuousness, which is in vanity, and bind thee as a mad dog, with the chain of my earnest purpose; and though thereby thou should'st become a fool in the account of all men, yet thou must and shalt obey the earnest purpose of my soul, none shall unloose thee from this chain, but the temporal death. Whereto God and his strength help me. *Amen.*

## A short Direction,

*How the poor soul must come before God again, and how it must fight for the noble garland; what kind of weapons it must use, if it will go to wars against Gods Anger, against the Devil, the World, and Sin, against Flesh and Blood, also against the [influence of the] Stars, and Elements, and all his other Enemies.*

**B**eloved Soul, there is earnestness required to do this, it must not be a meer commemoration or repeating of words; the earnest resolved will must drive this work, else nothing will be attained. For if the soul will obtain the triumphant Garland of Christ from the Noble  
 \* Or  
 the  
 Divine  
 wisdom  
 \* Sophia, it must wooe her for it in great desire of love, to get it at her

her hands, it must intreat her in her most holy Name for it, and come before her in most modest humility, and not like a lustfull Bull, or a wanton *Venus*; for so long as any are such, they must not desire these things, for they shall not obtain them, and though something should be obtained by such in that condition, it would be but as a glimpse: but a chaste and modest mind may well obtain so much, as to have the soul in its noble image (which dyed in *Adam*) quickned in the heavenly Corporality, as to the inward ground, and put on the Garland: yet, if this come to pass, it is taken off again from the soul, and laid by as a Crown useth to be, after a King is crowned with it, it is laid by and kept: so it is also with the soul, because it is yet encompassed with the house of sin; that if the soul should fall again,  
its

its Crown might not be defiled. This is spoken plainly enough for the children that know and have tryed these things : None of the wicked are worthy to know any more of them.

\* Or  
may.

\* *The Process.*

**A** Sober mind is here requisite, which in an earnest purpose, and deepest humility, (with sorrow for his sins) cometh before God, in which there is such a resolution, that a man will not enter any more into the old footsteps of vanity, and though the whole world should account him a fool for it, and he should lose both Honour and Goods, nay and the temporal life also, yet he would abide constant therein.

If ever he will obtain the love and marriage of the noble *Sophia*, he must make such a vow  
as

as this in his purpose and mind.  
For Christ himself saith, He that  
forsaketh not wife and children,  
brethren and sisters, money and  
goods, and all that ever he hath,  
and even his earthly life, to fol-  
low me, he is not worthy of me:  
Here Christ meaneth the mind of  
the soul; so that if there were  
any thing that would keep the  
mind back from it, though it  
have never so fair and glori-  
ous a pretence, or shew in this  
world, the mind must not re-  
gard it, but rather part with  
it, than with the love of the  
Noble Virgin *Sophia*, in the  
bud and blossom of Christ, in  
his tender Humanity in us, as  
to the Heavenly Corporality.  
For this is the Flower in *Sharon*,  
the Rose in the † Valley, where-  
with *Salomon* delighteth him-  
self, and rearmeth it his dear  
Love, his chaste Virgin, which  
he loved so much, as all other  
Saints

Saints before and after him did,  
whosoever hath obtained her,  
called her his pearl.

After what manner to pray for  
it, you may see by this short di-  
rection following: the work it  
self must be committed to the  
Holy Ghost, in every heart where-  
in it is sought; he formeth and  
frameth the Prayer for him.

*The Prayer.*

**I** Poor unworthy person come  
before thee, O Great and  
Holy God, and I lift up mine  
eyes to thee, though I be not  
worthy, yet thy great mercy, viz.  
thy faithfull Promise in thy word,  
hath now encouraged me to lift  
the eyes of the desire of my  
soul up to thee; for my soul  
hath now laid hold on the word  
of thy promise; and received it  
into it, and therewith it cometh  
to thee; and though it be but

a strange child before thee, which was disobedient unto thee, yet now it desireth to be obedient, and my soul doth now infold it self with its desire into that word which became man, which became flesh and blood, which hath broken sin and death in my humanity, which hath changed the Anger of God into Love in the soul, which hath deprived Death of its power, and Hell of its victory in soul and body; which hath opened a gate for my soul to clear the face of thy strength and power. O Great and Most Holy God, I have brought the hunger and desire of my soul into this most holy Word, and now I come before thee, and in my hunger call into thee, thou living fountain, through thy Word which became flesh and blood: thy Word being become the life in our flesh, therefore I receive it firmly into the  
desire



desire of my soul , as my own life ; and I pierce into thee with the desire of my soul, through the word in the flesh of Christ , [ viz. ] through his holy conception in the Virgin *Mary* , his whole Incarnation, his holy Nativity, his Baptism in *Jordan*, his temptation in the Wilderness , where he overcame the Kingdom of the Devil , and of this World, in the Humanity : through all his powerfull miracles, which he did on earth ; through his reproach and ignominy, his innocent death and passion , the shedding of his blood , when Gods anger in soul and flesh was drowned : through his rest in the Sepulcher , when he awaked our Father *Adam* out of his sleep , who was fallen into a dead sleep as to the Kingdome of Heaven ; through his love , which pierced through the Anger , and destroyed Hell in the soul ; through his resurrection

rection from the dead, his ascension, the sending of the holy Spirit into our soul and spirit, and through all his words and promises: [one of which is] that thou O God the Father wilt give the holy Spirit to them that ask it, in the Name, and through the Word which became man.

O thou life of my flesh, and of my soul, in Christ my Brother, I beseech thee in the hunger of my soul, and intreat thee with all my powers, though they be weak, to give me what thou hast promised me, and freely bestow upon me in my Saviour Jesus Christ, viz. his flesh for food, and his blood for drink, to refresh my poor hungry soul, that it may be quickned, and strengthened in the Word which became man, by which it may long and hunger after thee aright.

O thou deepest love in the most sweet Name JESUS, give

give thy self into the desire of my soul, for therefore thou hast moved thy self, and according to thy great sweetness manifested thy self in the humane nature, and called us unto thee, us that hunger and thirst after thee, and hast promised us that thou wilt refresh us; I now open the lips of my soul to thee, O thou sweet Truth; and though I am not worthy to desire it of thy holiness, yet I come to thee through thy bitter passion and death, thou having sprinkled my uncleanness with thy blood, and sanctified me in thy Humanity, and made an open gate for me through thy death, to thy sweet love in thy blood, through thy five holy wounds from which thou didst shed thy blood; I bring the desire of my soul into thy love.

O Jesus Christ, thou Son of God and Man, I pray thee receive into thy self thy purchased in-

inheritance, which thy Father hath given thee. I cry within me, [that I may enter] through thy holy blood and death into thee; Open thy self in me, that the Spirit of my soul may reach thee, and receive thee into it. Lay hold on my thirst in me with thy thirst; bring thy thirst after us men, which thou hadst upon the Crois, into my thirst, and give me thy blood to drink in my thirst, that my death in me which holdeth me captive, may be drowned in the blood of thy love, and that my \* extinguished \* Or Image (which as to the Kingdome of Heaven <sup>disappeared,</sup> disappeared in my Father *Adam* through sin) may be made alive through thy powerfull blood, and cloath my soul with it again, as with the new body which dwelleth in Heaven, in which Image, thy holy Power and Word which became man dwelleth, which is the

the Temple of thy holy Spirit, which dwelleth in us ; as thou hast promised us, saying, We will come to you, and dwell in you.

O thou great Love of Jesus Christ, I can do no more but sink my desire into thee, thy Word which became man, is truth : since thou hast bidden me come, now I come. Be it unto me according to thy Word and Will.  
*Amen.*

*A Warning to the Reader.*

**B**Eloved Reader, of love to thee, I will not conceal from thee what is here earnestly signified to me. If thou lovest the vanity of the flesh still, and art not in an earnest purpose on the way to the \* new birth, intending to become a new man, then leave the above-written words in these Prayers un-named, or else they will turn to a judgement of God  
in

\* Or  
*Regene-  
ration.*

in thee. Thou must not take the holy names in vain, thou art faithfully warned, they belong to the thirsty soul: if the soul be in earnest, it shall find by experience what [ words ] they are.

A Direction,

*How the soul must meet its beloved, when its beloved knocketh in the Center, in the shut chamber of the soul.*

**B**Eloved soul, thou must be earnest, without intermission, thou shalt certainly obtain the love of a Ki's from the \* Noble \* Or Sophia in the holy Name J E S U S, for she standeth however before the door of the soul, knocking and warning the sinner of his wicked way: Now if he once thus desireth her love, she is ready for him, and kisseth him with the beams of her sweet love,

*Or  
Divine  
wisdom*

*AT  
CANTON  
1790*

love, from whence the heart receiveth joy, but she doth not presently lay her self into the Marriage-bed with the soul; that is, she doth not presently awaken the extinguished heavenly image in her self which disappeared \* in *Adam*; there is danger to man in it; for if *Adam* and *Lucifer* fell, \* it may then easily so come to pass with man, he being yet so strongly bound in vanity.

The bond of thy Promise must be faithfull, before she will crown thee; thou must be tempted first, and tryed; she taketh the beams of her love from thee again, to see whether thou wilt prove faithfull; also she letteth thee stand, and answereth thee not so much as with one look of her love: for before she will crown thee, thou must be judged, that thou mightest tast the bitter potion which thou hast filled

filled for thy self in thine abominations : thou must come before the gates of hell first, and there shew forth thy victory for her in her Love, in that strength, wherewith she beheld thee in opposition to the devills aspect.

Christ was tempted in the wilderness, and if thou wilt put on him, thou must go through his whole \* progress from his Incarnation to his Ascension : and though thou art not able nor needest to do that which he hath done ; yet thou must enter wholly into his processe, and therein die continually from the vanity of the soul, for the virgin *Sophia* espouseth not her self to the soul except in this property, which springeth up in the soul through the death of Christ, as a new plant standing in heaven : the earthly body cannot comprehend her in this \* li.e. for it must first die \* or from vanity ; but the heavenly I-<sup>Time</sup>mage which disappear'd in Adam, viz. the true seed of the woman

C (wherein



(wherein God became man, and into which he brought his living seed, the heavenly substantiality,) is capable of the Pearl, after the manner it came to passe in *Mary* in  
 \* *Bound* the \* limit of the Covenant.

*and of  
fulfil-  
ling.*

Therefore take heed what thou dost; when thou hast made thy promise, keep it, and than she will crown thee rather than thou wouldst be crowned, but thou must be sure, when the Tempter cometh to thee with the pleasure, beauty, and glory of the world, that then thy mind reject it and say; I must be a servant and not a Master in the Vineyard of Christ; I am but a servant of God in and over all that I have, and I must doe with it as his Word teacheth me; my heart must sit down with the simple and lowly, in the dust, and be humble alwayes. What state and condition soever thou art in, humility must be in the front, or else thou wilt not obtain her marriage: the free will of thy soul must stand

stand as a champion: for if the devill cannot \* prevaile against the soul with vanity, and if the soul will not bite at the bait, then he com-  
 meth with the souls unworthiness and catalogue of sins, and then thou must fight hard, and here the merits of Christ must be set in the front, or else the creature cannot prevaile against the devill, for in this it goeth so terribly with many, that the outward reason thinketh that person to be distracted, and possessed with the devill: the devill defendeth himself so horribly in many (especially if he have had a great \* Fort of prey in him) that he must be stoutly assaulted before he will depart and leave his fort of prey, here heaven and hell are fighting one against the other.

\* For  
 tresse,  
 castle,  
 or den.

Now if the soul continue constant, and getteth the victory over the devill in all his assaults, disesteeming all temporall things for the love of its noble Sophia, then the precious garland will be set up-

\* Or

Ensign.

on it for a \* token of victory.

Here the virgin, (which manifesteth her self from the dear name JESUS with Christ the treader upon the Serpent, Gods anointed) commeth to the soul, and kisseth it with her sweetest love in the essence most inwardly, and impresseth her love into its desire for a token of victory: and here *Adam* in his heavenly part riseth again from death in Christ; of which I cannot write, for there is no pen in this world that can expresse it, it is the wedding of the Lamb, where the noble Pearl is sown with very great triumph, though in the beginning it be small like a grain of mustard-seed, as Christ saith.

\* Pearl-  
tree or  
tree of  
faith.

Now when the wedding is over, the soul must take heed that this \* Tree oft spring and grow, as it hath promised its Virgin. For then the Devill will presently come with his tempestuous storm, ungodly people, who will scoff at, contemn and crie down this for madnesse, and

and then a man must enter into the  
Processe of Christ, under his crosse :  
Here it will appear indeed and in  
truth what Christians we are : here  
he must suffer himself to be pro-  
claimed a fool and ungodly  
wretch ; Nay his greatest friends,  
who favoured him, or flattered him  
in the lusts of the flesh, will now be  
his enemies, and though they know  
not why, yet they will hate him :  
thus Christ hideth his Bride wholly  
under the crosse, that she may not  
be known in this world ; The De-  
vill also striveth that these children  
may be hidden from the world, lest  
perhaps many such branches should  
grow in that Garden which he sup-  
poseth to be his.

This I have set down for the In-  
formation of the Christian minded  
Reader, that he might know what  
to doe if the same should befall  
him.

A very earnest Prayer in  
Temptation .

*Against Gods Anger in the Conscience, and also against flesh and bloud, when the Tempter cometh to the soul, and wrestleth with it.*

**M**ost deep Love of God in Christ Jesus, leave me not in this distresse. I confesse, I am guilty of the sins which now rise up in my mind or conscience, if thou forsake me, I must sink : hast thou not promised me in thy word, saying, If a mother could forget her child, which yet can hardly be, yet thou wilt not forget me ? thou hast set me as a signe in thine hands which were pierced through with sharp nailes, and in thy open side whence bloud and water gushed out. Poor man that I am, I am caught in thy Anger, and can in my abillity do nothing before thee ; I sink my self down into thy wounds and death.

O

O Great Mercy of God, I beseech thee deliver me from the Bonds of Satan; I have no refuge in any thing but onely in thy holy wounds and death; into thee I sink down in the anguish of my conscience, doe with me what thou wilt; In thee I will now live or die, as pleaseth thee, let me but die and perish in thy death, do but bury me into thy death, that the anguish of hell may not touch me. How can I excuse my self before thee? that knowest my heart and reines, and settest my sins before mine eyes, I am guilty of them, and yield my self into thy Judgement, accomplish thy Judgement upon me, through the Death of my Redeemer Jesus Christ.

I fly unto thee thou righteous Judge through the Anguish of my Redeemer Jesus Christ, when he did sweat the bloudy sweat on the Mount of olives for my sake, and was scourged of *Pontius Pilate* for me, and suffered a crown of thornes  
to

to be pressed on upon his head, that his bloud came forth.

O Righteous God ! hast thou not set him in my stead ? he was innocent, but I guilty, for whom he suffered, wherefore should I despair under thy wrath ? O blot out thy anger in me, through his anguish, passion, and death : I give my self wholly into his anguish, passion and death : I will stand still in his anguish, and passion before thee, do with me what thou pleasest, only let me not depart from his anguish : thou hast freely given me his anguish, and drowned thy Wrath in him, and though I have not accepted it, but am departed from him, and am become faithlesse, yet thou hast given me this precious pledge in my flesh and bloud, for he hath taken my flesh and soul upon his heavenly [ flesh and bloud, ] and hath satisfied the Anger in my flesh and soul in him, with his heavenly bloud. Therefore receive me now in his satisfaction, and put his  
anguish,

*Of true Repentance.*

53

anguish, passion and death in thy wrath, which is kindled in me, and break thy Judgement in me in the blood of his love.

O Great Love ! in the Blood and Death of Jesus Christ, I beseech thee break the Fort of prey, which the Devill hath made, and built up in me, where he resisteth me in the way of thy grace; drive him out of me, that he may not overcome me, for no one living can stand in thy sight, if thou withdraw thy hand from him.

O come thou breaker through the Anger of God, destroy its power, help my poor soul to fight and overcome it: O bring me into thy victory, and uphold me in thee; break in peeces its seat in my vanity that is kindled in my soul and flesh. O mortifie the desire of my vanity, in flesh and blood, which the Devill hath now kindled by his false desire, by heilish anguish and desperation: O quench it with thy water of eternall life, and bring  
C 5 my



my anguish forth through thy death. I wholly sink my self down into thee; and though both soul and body should this hour faint and perish in thy wrath, yet I will not let thee go. Though my heart saith utterly, no no, yet the desire of my soul shall hold fast on thy truth, which neither death nor the Devill shall take away from me. For the Bloud of Jesus Christ the Son of God cleanseth us from all our sins, this I lay hold on, and let the Anger of God do what it will with my sin, and let the Devill roar over my soul in his Fort of prey, which he hath made, as much as he will, Neither the Devill, Death nor Hell shall pull me out of my Saviours wounds. Thou must at length be confounded in me thou noysome devill, and thy fort of prey must be forsaken, for I will drown it in the Love of Jesus Christ, and then dwell in it if thou canst. Amen.

*An Information in Temptation.*

**B**Eloved Reader, this is no jest-  
 ing matter, he that accounteth  
 it so, hath not tried it, neither is he  
 \* judged as yet : and though it \* His  
 should be deferred till his last end, *consci-*  
 which is dangerous, yet he must pass *ence is*  
 through this \* Judgement. Happy is *a sleep*  
 he that passeth through it betimes *still.*  
 in his young years, before the De- *\* Triall*  
 vil buildeth his fort of prey strong, *or tempta-*  
 he may afterwards prove a Labour-  
 er in the Vineyard of Christ, and  
 sow his seed in the Garden of  
 Christ, he shall reap the fruit in  
 due time. This judgment conti-  
 nueth a long while upon many,  
 for severall years, if he doe not  
 earnestly put on the Armour of  
 Christ, but stay till the judgment  
 of temptations first exhort him  
 to Repentance. But he that com-  
 meth of himself, of his own ear-  
 nest purpose, and endeavoureth  
 to depart from his evill wayes, the  
 temp-

temptation will not be so hard for him, neither will it continue so long, yet he must stand out valiantly, till victory be gotten over the devill; for he shall be mightily assisted, and all shall turn to the best for him, so that afterwards when the \* day breaketh in the soul, he turneth it to the great praise and glory of God that the driver is overcome.

## Short Prayers.

\* Or *When the \* noble Sophia kisseth the  
eternall soul with her love, and offereth  
wise- her love to it.*  
dome.

O Most gracious and deepest Love of God in Christ Jesus! I beseech thee grant me thy Pearl, presse it into my soul, and take my soul into thy Armes.

O thou sweet love! I confesse I am unclean before thee, take away my uncleanness through thy death, and carry through the

the hunger and thirst of my soul, through thy Death in thy Resurrection, in thy Triumph; cast my whole\* self down to the ground, <sup>or</sup> in thy death; take it captive, and <sup>self-</sup>carry my hunger through, in thy <sup>blood</sup> hunger.

O highest Love; hast thou not appeared in me? Stay in me, and inclose me in thee, keep me in thee, so that I may not be able to depart from thee, fill my hunger with thy Love, feed my soul with thy heavenly substance, give it thy blood to drink, and water it with thy Fountain.

O great Love! awaken my disappeared Image in me (which as to the Kingdome of heaven disappeared in my father *Adam*) by that word which awakened\* <sup>The</sup> it in the seed of the woman, <sup>image</sup> in *Mary*; quicken it I beseech thee.

O thou Life and Power of the Deity, which hast promised us saying, We will come to  
you

you, and dwell in you: O sweet love! I bring my desire into this word of thy Promise: thou hast promised, that thy Father will give the holy Spirit to those that ask him for it, therefore I now bring the desire of my soul into thy Promise; and I receive thy Word into my hunger; increase thou in me my hunger after thee: strengthen me O sweet love in thy strength; quicken me in thee, that my spirit may taste thy sweetnesse; O doe thou believe by thy power in me, for without thee I can do nothing.

O sweet Love, I beseech thee through that Love wherewith thou didst overcome the Anger of God, and didst change it into Love and Divine Joy. I pray thee also change the Anger in my soul by the same great Love, that I may become obedient unto thee, and that my soul may Love thee therein for ever. O change my Will into thy Will, bring

bring thy Obedience into my disobedience that I may become obedient to thee.

O great Love of Jesus Christ, I humbly fly to thee, bring the hunger of my soul into thy wounds, from whence thou didst shed thy holy blood, and didst quench the Anger with Love: I bring my hunger into thy open side, from whence came forth both water and blood, and throw myself wholly into it; be thou mine, and quicken me in thy life, and let me not depart from thee.

O my Noble Vine, I beseech thee give sapp to me thy branch, that I may budde and grow in thy strength and sappe, in thy Essence: beget in me true strength by thy strength.

O Sweet Love, art not thou my Light? enlighten thou my poor soul in its close prison, in flesh and blood; bring it into the right way; destroy the will of the Devill, and bring my body through the whole course

course of this world, through the Chamber of death, into thy death and rest; that at the last day it may arise in thee from thy death, and live in thee for ever: O teach me what I must doe in thee: I beseech thee be thou my willing, knowing and doing, and let me goe no whither without thee: I yield my self wholly up to thee. Amen.

### A Prayer.

*For [the obtaining] the divine working Protection and Government: (shewing) how the mind should work with and in God, in Christ the Tree of Life.*

O Thou living Fountain, in thee I lift up the desire of my soul, and crie with my desire [to enter] through the life of my Saviour Jesus Christ into thee.

O thou Life and Power of God, awaken thy self in the hunger of

of my soul; with thy desire of Love, through the thirst which Jesus Christ had upon the crosse after us men, and carry my weak strength through by thy mighty hand in thy Spirit, be thou the working and will in me with thine own strength, blossome in the strength of Jesus Christ in me, that I may bring forth praise unto thee, the true fruit in thy Kingdome; O let my heart and desire never depart from thee.

But I swim in vanity, in this valley of misery, in this outward earthly flesh and bloud, and my soul and noble Image, which is according to thy Similitude, is encompassed with enemies on every side; viz. with the desire o the Devill against me, with the desire of vanity in flesh and bloud, also with all the opposition of wicked men, who know not thy Name: and I swim with my outward life in the [ properties of the ] starres and elements, having my enemies lying in wait



wait for me every where, inwardly and outwardly, together with death, the destroyer of this vain life, and therefore I flie to thee O holy strength of God: being thou hast manifested thy self with thy love in mercy, in our humanity, through thy holy Name Jesus, and

*\* Or a guide.* hast also given it to be a \* companion in us: therefore I beseech thee let his Angels that minister to him, attend upon our souls, and encamp themselves about us, and defend us from the fiery darts of the desire of that wicked one, which shooteth into us dayly by the curse of the Anger of God, which is awakened in our earthly flesh: keep back by thy strength the infectious rayes of the influence of the \* stars in their opposition, into which rayes the wicked one mingleth himself with his desire, to poison us in soul and flesh; and to bring us into \* false desires, and also into infirmity and misery.

*\* The inward starres & constellation in our bodies.*  
*\* Or a will do first.* Turn away these Rayes of Anger with

with the holy Name Jesus in our  
soul and spirit, that they may not  
touch us, and let thy good and  
holy Angel stand by us to turn  
away these Rayes of Poyson from  
our bodies.

O great Love and sweet strength  
IHSVH, thou fountain of divine  
sweetness [flowing] out of the  
great Eternall Name IEHO-  
VAH, I crie with the desire of my  
soul [to come] into thee; my  
soul crieth [to come] into that Spi-  
rit, from whence the soul was  
breathed into the body, and which  
hath formed it in the likenesse of  
God, my soul desireth in its thirst  
[to get] the sweet fountain which  
springeth from IEHOVAH,  
into it self, to refresh Gods breath  
of Fire, which it self is, so that  
the sweet Love of IESVS may  
rise in its breath of Fire, through  
the Fountain IESVS [springing]  
out of IEHOVAH, and that  
CHRIST the holy[one] may be ma-  
nifested, and become Man, in my dis-  
appeared

appeared Image of heavenly spirituall corporality, and that the poor soul may receive its beloved Bride again in its Armes, with whom it may rejoyce for ever.

O I M M A N V E L / thou Wedding Chamber, God and Man, I yield up my self into the Armes of thy Desire towards us, in us; it is thy self whom I desire: O blot out the Anger of thy Father, with thy love in me, and strengthen my weak Image in me, that I may overcome and tame the vanity in flesh and bloud, and serve thee in holiness and righteousness.

O thou great and most holy Name and power of God I E H O - V A H, which hast stirred thy self with thy most sweet power I E - S V S, in the \* limit of the Covenanted promise to our Father *Adam*, in the womans seed; in the Virgin *Mary*, in our disappeared heavenly Humanity, and brought the living essentiality of thy holy power, in the \* Virgin-wisdom of

\* Gole  
or  
mark,

\* In  
virgin  
wisdom  
etern,

of God, into our humanity, which was extinguished, \* as to thee ; and \* *In thy fight.* hast given it to us, to be our life, victory, and new Regeneration ; I intreat thee with all my strength, beget a new holy life in me, by the sweet power I E S V S, that I may be in thee and thou in me, and that thy Kingdome may be made manifest in me, and that the will and conversation of my soul may be in heaven.

O great and incomprehensible God, thou who fillest all things, be thou my Heaven in which my new Birth in CHRIST I E S V S may dwell ; let my spirit be the stringed Instrument, harmony, sound, and joy of thy holy Spirit : strike the strings in me, in thy Regenerate Image, and carry through my Harmony into thy Divine Kingdome of Joy, in the great Love of God, in the wonders of thy Glory and Majesty in the Communion of the holy Angelicall Harmony, build up the holy City Zion  
in

in me, in which as children of Christ we all live together in one City, which is Christ in us, into thee I wholly \* plunge my self, do with me what thou pleasest. Amen.

\* Or  
Anck.

### A Prayer.

*In temptation under the Crosse of Christ, at that time when all our enemies assault us, and when we are persecuted and hated, \* in the Spirit of Christ, and slandered and reproached as evill doers.*

\* For.

**P**Oor man that I am, I walk full of anguish and trouble, in my Pilgrimage into my native Country again, from whence I came [in Adam,] and goe through the thistles and thorns of this world, to thee again, O God my Father: The thorns tear me on every side, and I am afflicted and despised by my Enemies: they scorn my soul, and despise it as an evill doer, who hath broken

broken the faith with them, they despise my walking towards thee, and account it foolish: they think I am senselesse, because I walk in this thorny way, and goe not along with them in their hypocritical way.

O Lord Jesus Christ, I flie to thee under the Crosse; O dear Immanuel receive me, and carry me into thy self through the Path of thy Pilgrimage (in which thy self didst walk in this world) *viz.* Through thy Incarnation, Poverty, Reproach and Scorn; also through thy anguish, Passion and Death. Make me like unto thy Image: send thy good Angel along with me to shew me the way through the horrible thorny wilderness of this world: assist me in my misery; comfort me with that comfort wherewith the Angel comforted thee in the Garden when thou didst pray to thy Father, and didst sweat drops of bloud: sustain me in my Anguish and Persecution, under the reproach of the devills  
and

and all wicked men, that know not thee, but refuse to walk in thy way: O great Love of God, they know not thy way, and doe this in blindnesse, through the deceit of the devill; have pittie on them, and bring them out of blindnesse into the light, that they may learn to know themselves, and how they lie captive in the filth and mire of the devill in a dark \* dungeon, fast bound with three chains. O great God, have mercy upon *Adam* and his children, redeem them in Christ the new *Adam*.

I flie to thee O Christ, God and \* *Man*, in this \* Pilgrimage, which  
 \* *Or* *journey.* I must passe in this dark valley, every where despised and troubled, and accounted an ungodly wicked man: O Lord it is thy judgment upon me, that my sins and inbred vanity may be judged in this pilgrimage before thee, and I as a curse be made an open spectacle on which thy Anger may satiate it self, and thereby may take  
 the

the eternal reproach away from me. It is the token of thy love, and thereby thou bringest me into the reproach, anguish, suffering and death of my Saviour Jesus Christ, that so I may dye from vanity, in my Saviour, and spring up in his Spirit with my new life, through his reproach and ignominy, through his Death.

I beseech thee O Christ, thou patient Lamb of God, grant me patience in my way of the Cross, through all thy anguish and reproach, thy death and passion, thy scorn and contempt upon the Cross, where thou wert despised in my stead; and bring me therein, as a patient Lamb, to thee, into thy victory. Let me live with thee, and in thee, and convert my persecutors, which (unknown to themselves) by their reproaching, sacrifice my vanity and inbred sins before thy Anger: they know not what they do, they

D

think



think they do me harm, but they do me good, they do that for me, which I should do myself before thee. I should daily lay open and acknowledge my  
 \* Or \* shame before thee, and there-  
*vileness* by sink my self down into the death of thy beloved Son, that my shame might dye in his death, but I being too too negligent, weary, faint, and feeble, therefore thou usest \* them in thy  
*Anger* Anger, to open and discover my  
 \* Or \* vileness before thy Anger, which  
*sin* wrath taketh hold of, and sinketh it down into the death of my Saviour.

O mercifull God, my vain flesh cannot know how well thou intendest towards me, when thou sufferest my Enemies to take my vileness from me, and sacrifice it before thee: my earthly mind supposeth, that thou afflictest me for my sins, and I am extremely perplexed at it; but

thy

thy Spirit in my inward new man  
 telleth me, that it is of thy love  
 towards me, that thou intendest  
 good to me by it, when thou suf-  
 ferest my enemies to persecute me;  
 it is best for me that they perform  
 the work in my stead, and unfold  
 my sins before thee in thy anger,  
 that it may swallow them up, that  
 they may not follow me into my  
 native Countrey: for \* they are \* My e-  
 strong and lusty still in thy An- <sup>nemies.</sup>  
 ger, and therefore can do it better  
 than I, that am feeble and faint-  
 ing already in the will of vanity:  
 this thou knowest full well, O  
 thou righteous God.

I beseech thee therefore, O right-  
 eous God, since thou usest them  
 as servants to me, to do so good an  
 office for me; though my earthly  
 reason knoweth it not; that thou  
 wouldest make them also to  
 know my way; and send them  
 also such servants, but yet before  
 hand bring them to the light, that  
 they

they may know thee and give thee thanks.

O mercifull God in Christ Jesus (in my knowledge) I beseech thee, out of thy deep love towards us poor men which thou hast manifested in me, in the hidden man, call us all in thee, to thee. O stir thy self in us yet once in this last trouble, thy Anger being kindled in us, do thou resist thy Anger in us, lest it swallow us up both soul and body.

\* Or  
Day-  
break.

O thou dawning of the \* Day-spring of God, break forth to the full, art thou not already risen? manifest thy holy City *Zion*, thy holy *Jerusalem* in us.

O great God! I see thee in the depth of thy Power and Strength; awaken me wholly in thee, that I may be quickned in thee; break off the tree of thy Anger in us, and let thy love spring forth and bud in us.

O Lord, I lye down in thy sight,

and

and beseech thee, not to rebuke us in thine Anger; are we not thy possession, which thou hast purchased? Forgive all of us our sins, and deliver us from the enmity of thy wrath, and from the reproach and envy of the Devil, and bring us under thy Cross in patience into Paradise again. *Amen.*

*Here followeth a Prayer or Dialogue between the poor Soul, and the noble Virgin Sophia, in the inward ground of man, viz. between the Spirit of Christ in the new birth out of his Humanity in us, and the Soul, shewing how great a joy there is in the Heaven of the new regenerate man, and how lovingly and grationously the noble Sophia presenteth her self to her Bridegroom the Soul, when it entreteth into Repentance, and how the Soul behaveth it self*

towards her, when Virgin Sophia appeareth to it.

The Gates of the Paradisical  
Garden of Roses.

*This is understood by none but the  
Children of Christ, who have  
known it by experience.*

**W**HEN Christ the corner-stone  
stirreth himself in the ex-  
tinguished Image of man, in  
his hearty conversion and re-  
pentance, then Virgin Sophia ap-  
peareth in the stirring of the  
Spirit of Christ, in the extin-  
guished Image, in her Virgins-  
attire before the soul: at which  
the soul is so amazed and asto-  
nished in its uncleanness, that  
all its sins immediately awake  
in it, and tremble and shake  
before her. For then the judge-  
ment passeth upon the sins of  
the soul, so that it even goeth  
back

So back in its unworthiness, and is ashamed in the presence of its fair Love, and entreateth into it self, denying it self as utterly unworthy to receive such a Jewel. This is understood by them who are of our Tribe, and have tasted this Jewel, and to none else. But the noble *Sophia* draweth near in the essence of the soul, and kisseth it friendly, and \* tin-  
 \* *Shi-*  
 \* *nsth*  
 \* *through*  
 \* *or co-*  
 \* *lonereth.*  
 stureth the dark fire of the soul with her Rayes of love, and shineth through the soul with her Kiss of love: then the soul skippeth in its body for great joy, in the strength of this Virgin-love, triumphing, and praising the great God, in the strength of the noble *Sophia*.

I will set down here a short description, how it is when the Bride embraceth the Bridegroom; for the consideration of the Reader, who perhaps hath not yet been in this place where

the Bride embraceth her Bridegroom ; it may be, he will be desirous to follow us , and to enter into the place where men dance with \* Sophia.

\* Or  
the di-  
vine

*wisdom* When that which is before mentioned cometh to pass , the soul rejoyceth in its body , and faith ,

## I.

**P**Raise, thanksgiving, strength, honour and glory, be to thee, O great God , in thy power and sweetness , for that thou hast redeemed me from the driver of anguish : O thou fair Love ! my heart embraceth thee , where hast thou been so long ? methought I was in Hell in the Anger of God. O gracious Love, abide with me I beseech thee, and be my joy and comfort ; lead me in the right way , I give my self up into thy love ; I am dark

dark before thee, do thou enlighten me. O noble Love, give me thy sweet pearl, put it I pray thee into me.

O great God in Christ Jesus, I praise and magnifie thee now in thy truth, in thy great power and glory, for that thou hast forgiven me my sins, and filled me with thy strength. I shout for joy before thee in my life, and extoll thee in the Firmament [ of Heaven ] which none can open but thy Spirit in thy mercy: my bones rejoyce in thy strength, and my heart \* delighteth in thy love. Thanks be to thee for ever, for that thou hast delivered me out of Hell, and turned death into life in me: O sweet Love! let me not depart from thee again; grant me thy Garland of Pearl, and abide in me: O be my peculiar possession, that I may rejoyce in thee for ever.

\* Spirit  
reth.



*Upon this, Virgin Sophia saith to  
the Soul.*

**M**Y Noble Bridegroom, my  
strength and power, you  
are a thousand times welcome,  
why hast thou forgotten me so  
long, that I have been con-  
strained in great grief to stand  
without the door and knock?  
have I not alwaies called thee,  
and entreated thee? but thou  
hast turned away thy counte-  
nance from me, and thy ears de-  
clined my Territories: thou  
couldst not see my light, for  
thou didst walk in the valley of  
darkness: I was very near thee,  
and intreated thee continually,  
but thy sin held thee captive in  
death, so that thou knowest me  
not: I came to thee in great hu-  
mility, and called thee, but thou  
wert rich in the power of the an-  
ger of God, and didst not regard  
my

my  
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my humility and lowlyneſſe :  
thou haſt taken the Devil to be  
thy Paramour, he hath defiled  
thee thus, and built up his fort  
of prey in thee, and turned thee  
quite away from my love and  
faith, into his hypocritical King-  
dome of falſhood, wherein thou  
haſt committed much ſin and  
wickedneſſe, and broken thy  
will off from my love, and ſo  
broken the bond of wedlock,  
and ſet thy love and affection  
upon a ſtranger, and ſuffered me  
thy Bride which God did give  
thee, to ſtand alone in the extin-  
guiſhed ſubſtance, without the  
power of thy fiery ſtrength, I  
could not be joyfull without thy  
fiery ſtrength, for thou art my  
husband, my ſhining [brightneſſe]  
is made manifeſt by thee, thou  
canſt manifeſt my hidden wonders  
in thy fiery life, and bring them  
into Maſteſtie : And yet without

me

me thou art but a dark house,  
wherein is nothing but anguish,  
and torment, and an odious hor-  
rible pain.

O Noble Bridegroom, stand still  
with thy countenance towards  
me, and give me thy Rayes of  
fire, bring thy desire into me,  
and kindle me, and then I will  
bring the Rayes of my love from  
my meekness into thy fiery Es-  
sence, and kiss thee for ever.

O my Bridegroom, how well  
am I, now I am in wedlock with  
thee? O kiss me with thy desire  
in thy strength and power, and  
then I will shew thee all my  
beauty, and will rejoyce and de-  
light my self with thy sweet love  
and shining brightness in thy fiery  
life: All the holy Angels do re-  
joyce with us, to see us now  
married together again. My dear  
Love, I now intreat thee to abide  
in my faith, and do not turn thy  
face away from me any more;  
work

work thou thy wonders in my love, for which God hath raised thee up.

II.

*The Soul saith again to its Noble Sophia, its Love; that is born again in the Soul.*

O My Noble Pearl, and opened flame of my light in my anxious fiery life, O how thou changest me into thy joy; O beautifull Love, I have broken my faith with thee, to my Father Adam, and with my fiery strength have turned my self to the pleasure and vanity of the outward world, and have fallen in love with a stranger, and had been constrained to walk in the valley of darkness in this strange love, if thou hadst not come to me into the house of my misery, in thy great faithfulness, by thy piercing through, and destroying Gods Anger, Hell and dark Death,

Death, and restored thy meekness  
and love to my fiery life.

O Sweet Love, thou hast  
brought the water of eternal life  
out of the fountain of God with  
thee, to me; and refreshed me  
in my great thirst: I behold in  
thee the mercy of God, which  
was hidden from me before by  
the strange Love: in thee I can  
rejoyce, thou changeest my an-  
guish of fire to be great joy to  
me. O amiable Love, give me thy  
Pearl, that I may continue in this  
joy for ever.

*Upon this the Noble Sophia an-  
swereth the Soul again, and  
saith.*

**M**Y Dear Love, and faithfull  
treasure, thou highly rejoy-  
cest me in thy beginning: I have  
indeed broken into thee through  
the deep gates of God; through  
Gods

Gods anger, through hell and death, into the house of thy misery, and have graciously bestowed my love upon thee, and delivered thee from the chains and bonds, wherein thou wert fast bound; I have kept my faith with thee: But thou desirest now an exceeding great thing of me, which I will not willingly venture with thee. Thou wouldest have my Pearl as thy proper own; remember I pray, O my beloved Bridegroom, that thou didst carelessly lose it before in *Adam*, and besides thou standest yet in great danger, and walkest in two dangerous Kingdoms, viz. in the original fire, thou walkest in that Countrey, wherein God calleth himself a strong Zealous God, and a consuming fire. The other Kingdome thou walkest in, is the Outward world, the Air, wherein thou dwellest in the vain corrupt flesh  
and

and blood, where the pleasure of the World, and the assaults of the Devil, pass over thee every hour, thou mayst perhaps in thy great joy bring earthyness again into my beauty, and darken my Pearl; thou mayst also perhaps grow proud, as *Lucifer* did, when he had the Pearl in his possession, and so mayst turn thy self away from the Harmonie of God, and then I must afterwards be deprived of my Love for ever.

I will keep my Pearl in my self, and dwell in the Heaven in thee, in thy extinguished, but now in me revived, Humanity, and reserve my Pearl for Paradise, until thou puttest away this earthyness from thee, and then I will give it thee to possess. But I will readily afford, and present my countenance to thee, and the sweet Rayes of the Pearl, during the time of this earthly life. I will dwell with the Pearl

in the inner Quire, and be thy  
 faithfull loving Bride, I will not  
 espouse my self \* with thy earth-  
 ly flesh, for I am a heavenly <sup>\* Of</sup>  
 Queen, my Kingdome is not of <sup>into,</sup>  
 this world: yet I will not cast  
 thy outward life away, but visit  
 it often with my Rayes of love,  
 for thy outward humanity shall  
 return again; but I will not have  
 the beast of vanity, neither did  
 God create it in *Adam* with a  
 purpose to have it so gross and  
 earthly, but in *Adam* thy de-  
 sire through lust formed this be-  
 stial grossness from and with all  
 the Essences of the awakened  
 vanity of the earthly property  
 wherein heat and cold, pain,  
 enmity and \* dissolution con-  
 sisteth.

Now my dear Love and Bride-  
 groom, yield but thy self up in-  
 to my will; I will not forsake  
 thee in this earthly life, in thy  
 danger; though the Anger of God  
 should

\* Divi-  
 sion, cor-  
 ruption,  
 or breed-  
 ing a-  
 sunder,



should pass upon thee, so that thou shouldest grow affrighted and disheartened; or shouldest think that I had forsaken thee; yet I will be with thee, and preserve thee, for thou thy self knowest not what thine office is; Thou must in this time work and bear fruit; thou art the Root of this Tree, Branches must be produced out of thee, which must all be brought forth in anguish: but I come forth together with thy branches in their sap, and bring forth fruit upon thy boughs: and thou knowest it not; for the Most High hath so ordered, that I should dwell with and in thee.

Involve thy self therefore into patience, and take heed of the pleasure of the flesh, break the will and desire thereof, bridle it as an unruly horse, and then I will often visit thee in thy fiery Essence, and give thee my Kiss  
of

of love, and bring a Garland for thee out of Paradise with me, for a token of my love, and put it upon thee, in which thou shalt rejoyce; But I give thee not my Pearl for a possession during this time: thou must continue in Resignation, and hearken what the Lord playeth in thy Harmony in thee: Moreover, thou must give sound and essence to thy tune out of my strength and virtue: for thou art now a messenger of his mouth, and must set forth his praise and glory. For this cause I have now contracted my self anew with thee, and set my Triumphant Garland upon thee, which I have gotten in the battell against the Devil and Death, but the Crown of Pearl wherewith I crowned thee, I have laid that aside for thee, thou must wear it no more, till thou art become pure in my sight.

## III.

*The Soul faith further to the Noble Sophia.*

**O** Thou fair and sweet Comfort, what shall I say before thee? let me onely be commended unto thee, I cannot preserve my self: If thou wilt not now give me thy Pearl, I leave it to thy will; give me but thy Rayes of love, and carry me through this Pilgrimage. Awake thou, and bring forth what thou wilt in me, I will from henceforth be thy own, I will or desire nothing for my self, but what thou thy self wilt through me; I had fooked away thy sweet love, and not kept my faith with thee; whereby I was fallen into eternal punishment: but seeing of Love thou art come to me into the anguish of Hell, and hast delivered me from torment, and  
received

received me again for thy Con-  
fort, I will now therefore break  
my will, for thy loves sake, and  
be obedient unto thee, and wait  
for thy love: I am satisfied now,  
that I know thou art with me in  
all my troubles, and wilt not for-  
sake me.

O Gracious Love, I turn my  
fiery countenance to thee; O fair  
Crown, fetch me quickly into  
thee, and bring me forth from  
unquietness, I will be thine for  
ever, and never depart from thee.

*The Noble Sophia answereth the  
Soul very comfortably, and saith,*

**M**Y Noble Bridegroom, be of  
good comfort, I have be-  
trothed thee to me in my high-  
est Love, and contracted me with  
thee in my faithfulness: I will  
be with thee and in thee al-  
waies to the end of the world;  
I will come to thee, and make  
my

my dwelling in thee, in thy Inner Quire: thou shalt drink of my Fountain, for now I am thine, and thou art mine, the Enemy shall not separate us; work thou in thy fiery property, and I will put my Rayes of love into thy working: we will plant and manure the Vineyard of Jesus Christ; afford thou the Essence of fire, and I will afford the Essence of light and the increase: be thou the fire, and I will be the water, and we will perform that in this world for which God hath ordained us, and we will serve him in his Temple which we ourselves are. *Amen.*

*To the Reader.*

**B**Eloved Reader, count not this an uncertain fiction, it is the true ground, and it comprehendeth in it all the Holy Scripture: for the Book of the Life of Jesus Christ is plainly set forth therein,

therein, as it hath been certainly known, by the Author himself, for it hath been \* his way [that \* <sup>or</sup> he hath gone] he giveth thee the best [Jewel] that he hath; God <sup>proceeds or comes</sup> that he grant his blessing [with it:] An <sup>that he hath taken</sup> heavy sentence and judgement is gone forth against the Mocker of this. Be thou therefore warned, [that thou mayst avoyd the Danger, and receive the Blessing.]

**A Morning Prayer,**  
*Commending our selves to God  
when we rise, before we suffer  
any other thing to enter into  
us.*

**B**less me, O God the Father,  
Son, and holy Ghost, thou  
onely true God. I thank thee  
through Jesus Christ our Lord  
and Saviour, for thy protection  
and all other benefits: I now com-  
mend my self, both body and soul,  
and all that thou hast set me to  
do

\* or <sup>calling.</sup> do in my <sup>133</sup> employment, into  
 thy protection: be thou the be-  
 \* <sup>Sen-</sup>ginning of my \* <sup>ing.</sup> conceptions, of  
 my seekings and endeavours in  
 all my doings; work thou so in  
 me, that I may begin all things  
 to the glory of thy Name, and  
 accomplish them in thy Love,  
 for the good and service of my  
 Neighbour: send thy Angel a-  
 long with me, to turn the ve-  
 nymous Rayes of the Devil and  
 corrupt nature away from me:  
 preserve me from the desire of  
 all evil men; make all my ene-  
 mies favourable to me, and  
 bring my mind into thy Vine-  
 yard, that I may labour in my  
 office and employment, and work  
 as thy obedient servant therein:  
 and bless me, and all that I am  
 to go about and do, with the  
 blessing of thy love and mercy:  
 (continue thy grace and love in  
 Jesus Christ upon me, and give  
 me a mind chearfully to follow  
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thy wonders; let thy holy Spirit guide me in my beginning, and so on to my last end, and be my willing and working, and accomplishing, in me. *Amen.*

*An evening Prayer.*

[ Lift my heart to thee, O God, thou fountain of eternall life, and give thee thanks through Jesus Christ thy beloved Son our Lord and Saviour, for that thou hast stood by me, and preserved me this Day, in my condition and employment, from all mischief [that might have befallen me.] I commend now to thy disposing my condition and imployment, and the work of my hands; and humbly flie with my soul, to thee, work thou so in my soul that neither that wicked enemy, nor any other influence and desire, may come or stick fast in my soul: let my mind onely delight in thee in thy Temple, and let thy good Angel stay with me,

E                      that



*Of true Repentance.*

that I may rest safely in thy power  
and strength. *Amen.*

*Revel. 21. 6.*

I am **A** and **Ω**, the Beginning and  
the End, I will give unto him  
that is a thirst, of the fountain  
of the water of Life freely.

He that overcometh shall  
inherit All, and I will  
be his God, and he  
shall be my  
Son.

*The End of the First Book.*

# THE SECOND BOOK

TREATING OF  
True Resignation.

How Man must daily die in his own will,  
in Self: and how he must bring his desire  
into God, what he should ask, and desire  
of God, also how he must spring up out  
of the dying of the sinfull man, with  
a new mind and will through  
the Spirit of Christ.

ALSO,

What the old and new Man is, and what ei-  
ther of them is in Life, Will, and doings.

Written in the German Language,

*Anno. 1622.*

By JACOB BEHMEN.

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LONDON,

Printed for H. B. 1654.

Matth. 16. 24. Mark 8. 34. Luke 9. 23.  
John 12. 26.

Christ saith,  
*He that will follow ME, let him de-  
ny HIMSELF, and take  
up his Crosse, and follow ME.*

Matth. 9. 37. Mark 10. 28. Luke 18. 28.  
Peter saith to Christ,

*Behold, we have FORSAKEN  
ALL, and followed THEE.*

OF

# OF TRUE RESIGNATION.

## CHAP. I.

¶ We have a clear example in  
W *Lucifer*, and also in *Adam* the first man, of  
what Self doth, when it  
getteth the light of nature to be its  
own, and may walk with the  
Understanding in its own domini-  
on : we see it also in men learned in  
Arts and Sciences, that when they  
get the light of this outward world  
or nature into the possession of  
their reason, nothing cometh of  
it but pride of themselves. And yet  
all the world so vehemently de-  
sireth and seeketh after this light,  
as the best treasure ; and it is indeed  
the best treasure this world affords,  
if it be rightly used.

Secondly, But while Self, viz  
F 3 Reason

Reason is ensnared and fast bound in a close and strong prison, viz. in the Anger of God, and in earthlynesse; it is very dangerous for a man to make use of the light of knowledg in Self, as if it were in the possession of Self.

Thirdly, For the Wrath of the eternall and temporall Nature will soon take pleasure in it, and then self, and a mans own reason, will rise up in pride, and break it self off from the true resigned humility towards God, and will no more eat of the fruit of paradise, but of the property of self, viz. of that dominion of life, wherein good and evill are mixt: as *Lucifer* and *Adam* did; who both entred with the desire of self, into the Originall again, out of which the creatures were brought forth, and entred into [ the condition of the ] creatures: *Lucifer* into the Center and wrathfull Nature, into the \* Matrix of the fire, and *Adam* into the earthly Nature, into the Matrix of the out-

\* Or,  
non.b,  
which  
brings  
ash  
forth  
fire.

outward world, viz. into the lust  
after good and evill.

Fourthly, Which happened to  
them both, because they had the  
light of understanding shining in  
self; wherein they could behold  
themselves, by which the spirit of  
self went into the Imagination;  
(viz. into a desire to get the Cen-  
ter,) that they might exalt them-  
selves, and so grow great, potent  
and more skilfull: Now when *Lu-  
cifer* sought after the Mother of  
fire in his Center, and thought to  
raign therewith over the Love of  
God, and all the Angels; and when  
*Adam* also desired to trie in the  
Essence, [ what it was in ] the  
Mother, from whence evill and  
good did spring, and brought, his  
desire into her of purpose to become  
skilfull and full of understanding  
thereby; Both *Lucifer* and *A-  
dam* were captivated thereby in  
their \* evill desire in the Mother, \* or  
and did break off themselves *false*  
from Resignation ( which pro-  
ceeds

ceeds from God ) and so were captivated by the Spirit of the will, by the desire, in the Mother, which desire immediately did get the dominion in nature, and so *Lucifer* stuck fast in the wrathfull Source of fire, and that fire became manifest in the spirit of his will, whereby the creature in its desire became an enemy to the Love and meekness of God.

Fifthly, So also *Adam* was immediately caught by the earthly Mother, which is evil and good, created out of the love and anger of God, and made one substance, upon which the earthly property immediately got the dominion in *Adam*, and from thence heat and cold, envy and anger, and all malice and contrariety against God, became manifest, and did bear rule in him.

Sixthly, But if they had not brought the light of knowledg into Self, then the Glasse of the knowledge of the Center, and of the Originall of the creature, *viz.*

of

*Of true Resignation.*

of the power of it self, had not been manifested, from whence the Imagination and Lust did arise.

7 As also we see now a dayes it bringeth danger upon the enlightened children of God, so that when the Sun of the great Presence of Gods Holinesse shineth, by which the life passeth into triumph, and then Reason beholdeth it self therein, (as in a glasse,) and the will goeth on in self, *viz.* in its own searching, and will try [ what ] the Center [ is ] out of which the Light shineth, and will of it self force it self into it, from whence ariseth abominable pride and self love, so that \* its own reason ( which is but a mirrour or glasse o<sup>r</sup> the eternall [ wisdom, ] supposeth it self to be greater than it is, and then whatsoever its [ Reason ] doth, it thinketh Gods will doth it, in it, and that it is a Prophet, and yet is but in it self, and goeth on in its own desire, in which the Center of nature suddenly raiseth it self a-

E 5                      lost,



loft, and entreth into that own self desire of falshood againſt God, and ſo the will entreth into ſelf-conceitedneſſe.

\* Or,  
the  
crea-  
ture.  
\* Or,  
false.

8 And then the flattering Devill entreth into \* it, and fiſteth the Center of nature, and bringeth \* evill deſires into it, ſo that a man becomes as it were drunken in ſelf, and perſwadeth himſelf that he is driven by God : by which the good beginning, ( wherein the divine light did ſhine in nature, ) cometh to be ſpoyled, and ſo the Light of God departeth from him.

9 Yet then the outward light of the outward nature remaineth ſhining in the creature ( for its own ſelf throweth it ſelf thereinto ) and then ſuppoſeth that it is ſtill the firſt light of God, ( but it is not ſo : ) and into this ſelf-conceitedneſſe, in the light of its outward reaſon, the Devill throweth himſelf again ( though in the firſt light, which was divine, he was forced to depart ) returning with

a seven-fold desire, of which Christ spake, saying, When the unclean spirit departeth out of a man, he wandreth through dry places seeking rest, and findeth none, and then he taketh to himself seven spirits worse than himself, and returneth to his first house, and findeth it swept and garnished, and then he dwelleth therein, and so it is worse with the man than it was before.

IO This house, that is thus swept and garnished, is the light of reason in self: for if a man bring his desire and will into God, and goeth on in abstinence from this wicked life, and desireth the love of God, then that Love will manifest it self to him with its most friendly and chearfull countenance, by which the outward light also is kindled; for where the light of God is kindled, there all will be light, the Devill cannot stay there, he must depart thence: and then he searcheth through the Mother of the Originall of life, *viz.* the Center, but it is become a dry \* feeble <sup>\* Or, barren.</sup> place;

\* Or  
barren.

place: the anger of God, *viz.* the Center of nature, is in its own property altogether \* feeble, lean and dry, and cannot get the dominion, in the wrathfull property. Satan searcheth through these places to find an open gate to enter with the desire, and so lift the soul that it might [come to] exalt itself.

II And now if the spirit of the will of the creature, doe throw it self with the light of reason into the Center, *viz.* into Self, and entreteth into self-conceitedness, then it goeth forth again from the light of God: and then the Devill findeth an open gate for him to enter in at, and a garnished house to dwell in, *viz.* the light of reason: and then he taketh to himself the seven forms of the property of life in self, *viz.* the flatterers which are departed from God into Self. And there he entreteth and putteth his desire into the lust of Self, and evill Imaginations: wherein the spirit of the will behold-

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beholdeth it self in the forms of the properties of life, in the outward light, and there that man sinketh into himself, as if he were drunk, and then the stars lay hold on him, and bring their strong constellations into him \*, that he might seek the wonders of God there, that so they may manifest themselves there-  
 in : For all creatures groan, and long after God. And though the stars cannot apprehend the Spirit of God, yet they had rather have a house of light wherein they may rejoyce, than a house shut up, wherein they can have no quiet.

\* Into  
 out-  
 ward  
 Reason.

12. Then this man goeth on, as if he were drunk in [ the light of the outward reason: which is called ] the stars, and apprehendeth great and wonderfull things, and hath a continuall guide in them : and then the Devill presently observeth, where any gate standeth open for him, where he may kindle the Center of life, that so the spirit of the will may mount aloft in pride, in self-conceit, or  
 cove-

covetousnesse; from whence self-  
 arrogancy ariseth, the will of rea-  
 son desiring to be honoured: for it  
 supposeth it hath attained the sum-  
 of all happinesse, when it hath got-  
 ten the light of reason, and can  
 \* Or, *of bid-* judg the \* house that is shut up,  
*den* which neverthelesse God can well  
*myllo-* unlock; He now supposeth, that  
*ryll* the honor is due to him, because he  
 hath gotten the understanding of  
 reason, and never considereth that  
 the Devill maketh himself merry  
 with his desire in his seven forms  
 of life, of the Center of nature,  
 nor what abominable error he set-  
 teth up.

13 From this understanding,  
 false Babel is brought forth in the  
 Christian Church on earth, where  
 men rule and teach by the con-  
 clusions of reason, and have set the  
 childe (which is drunk in its own  
 pride and self-covetousnesse,) as a  
 faire Virgin upon the Throne.

14 But the Devill is entred in-  
 to its seven forms of life of the Cen-

ter, *viz.* into its own self, [con-  
ceited] reason, and continually  
bringeth his desire into this trim-  
med Virgin: which the starrs re-  
ceive. He is her Beast on which  
shee rideth well adorned in her  
own forces of life, as may be seen  
in the Revelations; Thus it hath  
taken into possession the outward  
glance of divine holinesse, *viz.* the  
light of Reason, and supposeth it  
self to be the fair child in the house;  
but the Devill hath his lodging  
within it.

15 And thus it is with all these  
that have been once enlightened  
by God; and after goe forth again  
from true resignation, and wean  
themselves from the true milk of  
their Mother, *viz.* true humility.

*The way which a true Christian  
must follow.*

16 **R**eason will object and  
say: Is it not right  
for a man to attain the  
light

light of God, and also the light of the outward nature and reason, that he may be able to order his life wisely, as the Scripture saith.

17 Yes, it is very right, nothing can be more profitable to a Man, neither can any better thing happen to him; Nay it is a treasure above all earthly treasures, for a man to have the light of God and of time, for it is the eye of time and of eternity.

18 But mark how thou oughtest to use it; the light of God first manifesteth it self in the soul, it shineth forth, as light from a candle, and kindleth the outward light of reason immediately: yet it yeeldeth not it self wholly up to reason to be under the dominion of the outward man; no, the outward man beholdeth himself in this, through shining lustre, as he doth his likeness in a looking-glasse; he presently learneth to know himself, which is good & profitable for him.

19 And when he doth so, Reason, which

which is the creaturely self, cannot do better than to behold it self in the self of the creature, nor to enter with the will of the desire into the Center, in seeking it self, if it do, it breaketh it self off from of the substance of God, (which riseth together with the light of God, of which the soul ought to eat, and refresh it self therewith,) and eateth of the outward substance and light, and thereby draweth the venome into it self again.

20 The will of the creature ought to sink wholly into it self, with all its reason and desire, accounting it self an unworthy child, that is, no whit worthy of this so high a grace, nor should it arrogate any knowledg or understanding to it self, or desire and begge of God to have any understanding in its creaturely self: but sincerely and simply sink it self into the grace and love of God in Christ Jesus, and desire to be as it were dead to it self, and its own reason in the divine life, and wholly resign



resign it self to the life of God in love, that he may doe how and what he will with it, as with his own instrument.

21 Its own reason ought not to enter upon any speculation in divine, or in the ground, [ or foundation ] of humane matters; nor to will and desire any thing but the grace of God in Christ; and as a child continually longeth after the breasts of the Mother, so must its hunger continually enter into the love of God, and not suffer it self to be broken off from this hunger by any means, when the outward reason triumpheth in the light, saying; I have the true child; but then the will of the desire must bow it self down to the earth, and bring it self into the deepest humility and simple ignorance, and say; thou art foolish, and hast nothing but the grace of God: thou must wrap thy self up into that, with great humility, and become nothing at all in thy self; and neither know nor love thy self;

self; all that thou hast, or is in thee must esteem it self as nothing, but a meer Instrument of God, and then must bring the desire onely into Gods mercy, and goe forth from all thy own knowing and willing, and esteem it as nothing at all, nor must thou ever entertain any will to enter into it again.

22 As soon as this is done, the naturall will entreth into weakness, and then the Devill is not able to sift it thus any more with his \* evill <sup>\* Or, false.</sup> desire, for the places of his rest become very \* weak and dry, and then the holy Spirit [proceeding] <sup>\* Or, fruit-lesse, or barren.</sup> from God, taketh possession of the forms of life, and maketh his dominion prevail, viz. He kindleth the forms of life with his flames of love; and then the high skill and knowledge of the Center of all \* Things <sup>\* Essence, or substance.</sup> ariseth, according to the inward and outward Constellation of the creature, in a very subtile drying fire, with great delight, and desire to sinck down into that light, and esteem it self

self nothing ; and thinketh it self to be unworthy of it.

23 And thus its own desire pierceth into that nothing (*viz.* into that wherein God createth,) and doth what he will therein : and the Spirit of God springeth forth through the desire of the resigned Humility : And so the humane self immediately followeth the Spirit of God in trembling and joy of Humility ; and so it may behold what is in time and eternity ; for all is present before it.

24 When the Spirit of God riseth up as a fire, and the flame of Love, then the spirit of the soul descendeth, and saith, Lord, glory be to thy Name, not to me ; Thou art able to take vertue, power, strength, wisdom and knowledg: doe as thou wilt, I can doe nothing, I know nothing ; I will go no whither, but whither thou leadeest me as thy instrument, doe thou in me and with me what thou wilt.

25 In such an humble and totall  
Resigna-

Resignation, the spark of Divine power falleth into the Center of the forms of life ( as a spark into Tinder ) and kindleth it, viz. the \* <sup>\* The earnest</sup> fire of the soul, (which *Adam* made to be a dark coal in himself,) so that it glimmereth. And when the light of Divine power hath kindled it self therein, the creature must goe on as an instrument of Gods Spirit, and speak what the Spirit of God \* telleth it. and then it is no <sup>\* Or</sup> more in its own proper possession, <sup>promp- tish in,</sup> but it is the instrument of God.

26 But the will of the Soul must without ceasing, in this fiery driving sink into nothing, viz. into the deepest humility in the sight of God. For no sooner doth the will of the soul in the least measure goe on in its own speculation, or searching, but *Lucifer* layeth hold of it in the center of the forms of life, and sifteth it, so that it entreth into Self: it must therefore continue close to resigned humility, as a Well doth to its Fountain, and must suck and drink of Gods Fountain,

tain, and not depart from the wayes of God at all.

27 For, as soon as the soul eateth of it Self, and of the light of outward Reason, it goeth on in its own opinion: and then its doings, which it sets forth for Divine, are but from the outward Constellation, which presently then layeth hold on the soul, and maketh it dry, and then the soul goeth on in Errors, till it yeeld it self up again into Resignation, and acknowledging it self anew to be a defiled child, refitteth reason, and so getteth the love of God again, which is harder to doe now, than it was at first: for the Devill bringeth in strong doubts, he will not easily leave his Fort of prey.

28 This may be seen clearly in the Saints of GOD from the beginning of the world; that many who have been driven by the Spirit of God, have yet oftentimes departed from Resignation into Self, viz. into their own reason and will, in which Satan hath cast them into  
sins.

finis, and into the anger of God, as appeareth by D A V I D and S O L O M O N, also by the Patriarchs, Prophets, and Apostles, who have oftentimes committed great Errours, when they have departed from Resignation into Self, viz. into their own reason and lust.

29 Therefore it is necessary for the children of God to know how to behave themselves when they will learn the way of God. They must beat down and cast away their very thoughts, & desire nothing, nor have the least will to learn any thing, unlesse they find themselves to be in true Resignation, so that Gods Spirit, leadeth, teacheth, and guideth mans Spirit, and that the human will which is addicted to it self, be wholly broken off from its own lust and resigned in God.

30 All speculation in the wonders of God, is very dangerous, for the Spirit of the will may soon be captivated therewith; unless the spirit of the will goeth or walketh after the Spirit of God, and then

then it hath power in the resigned Humility, to behold the wonders of God.

31 I doe not say that a man should search and learn nothing in naturall Arts and Sciences; no, for it is profitable for him: but a man must not begin with his own reason. Man ought not onely to govern his life by the light of outward reason, which is good in it self; but he must sink with that light into the deepest humility before God, and set the Spirit and will of God first in all his searching, so that the light of reason may see through the light of God. And though Reason doe know much, it must not arrogate to it self as if it were in its own possession, but give glory to God, to whom alone wisdom and knowledg doth belong.

32 For the more Reason sinketh it self down into simple humility in the sight of God, and the more unworthy it accounts it self in its sight, the more it dieth from self-desire, and the

the more the Spirit of God pierceth through it, and bringeth it into the highest knowledge; so that it may behold the great wonders of God. For the Spirit of God worketh onely in resigned humiliry, in that which neither seeketh nor desireth it self. The Spirit of God taketh hold of whatsoever desireth to be simple and lowly before him, and bringeth it forth in his wonders; he hath pleasure onely in those that fear and bow themselves before him.

33. For God hath not created us for our selves onely, but to be instruments of his wonders, by which he desireth to manifest his wonders. The resigned will trusteth God, and expecteth all good from him; but self-will ruleth it self, for it is broken off from God. All that self-will doth, is sin, and against God, for it is gone out of that order (wherein God created it) into disobedience,

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and



hand desireth to be its own Lord  
and Master.

34. When its own will dyeth  
from it self, then it is free from  
sin; for it desireth nothing but  
that which God desireth of the  
creature; it desireth only to  
do that for which God has  
created it, and that which God  
will do by it; and though it  
and must be the doing, yet it  
but the instrument of the doing  
by which God doth what he will.

*What  
is  
true  
faith?* 35. For this is the true Faith  
in Man, viz. to dye from him  
self, viz. from his own desire  
and in all his beginnings and  
designs, to bring his desire into  
the will of God, and arrogate  
the doing of nothing to himself,  
but esteem himself in all his de  
signs, to be but a Servant or Mi  
nister of God, and to think that  
all he doth, or goeth about, is for  
God; for in such an intention the  
Spirit of God leadeth him into peace.

uprightness and faithfulness to-  
wards his neighbour: for he  
thinketh thus with himself: I do  
my work not for my self, but  
for God, who hath called and or-  
dained me to do it, as a servant  
in his Vineyard: he listneth con-  
tinually after the voyce of his  
Master, who within him com-  
mandeth him what he shall do:  
The Lord speaketh in him, and  
biddeth him do it.

26. But Self doth what out-  
ward reason from the stars com-  
mandeth, into which reason the  
Devil bringeth himself flying in  
with his desire. All whatever  
Self doth, is without the will of  
God, and it is done altogether in  
the phantasie, that the anger of  
God may accomplish its pastime  
therewith.

37. No work which is done  
without the will of God, can reach  
the Kingdome of God, it is all  
but an unprofitable Imagery in

this great turmoyling of mankind: for nothing is pleasing to God, but what he himself doth by the will, [as his instrument.] For there is but one onely God in the Essence of all Essences, and all that which worketh with him in that Essence, is one Spirit with him: but that which worketh in its self, in its own will, is in it self without [being under] his dominion; it is indeed [under] or in that Dominion wherewith he ruleth every life, but not in [or under] that holy Divine Government in himself, but in the deminion of Nature, wherewith he governeth evil and good; nothing is divine, which walketh and worketh not in the will of God.

38. Christ saith, Every plant which my heavenly Father hath not planted, shall be rooted out, and burnt in the fire: All the works of man which he hath wrought without

without the will of God, shall be burnt up in the last fire of God, and given to the wrath of God, viz. to the pit of darkness to recreate it self withall : For Christ saith, He that is not with me is against me, and he that gathereth not with me, scattereth. Whosoever worketh, and doth it not in a resigned will, with confidence in God, he doth but make desolate and scatter, it is not acceptable to God; nothing is pleasing to him but that which himself willet with his Spirit, and doth himself by his own instrument.

39. Therefore whatsoever is done by the conclusions of humane Self, in matters of the divine will, and knowledge, is a meer Fiction, or Fable, and it is *Babel*, and is but a work of the stars, and of the outward world, and not acknowledged by God to be his work; but it is the play of the wrestling wheel of Nature,

wherein good and evil wrestle one with the other, what the one buildeth, the other destroyeth. And this is the great misery of vain turmoylings, all which belongeth to the judgement of God to decide the quarrel.

40. Whosoever therefore worketh or laboureth much in such turmoylings, he worketh but for the judgement of God: for no whit of it is perfect and \* permanent, it must all be separated in the putrification. For that which is wrought in the anger of God, will be received thereby, and shall be kept in the mysterie of its desire, to the day of Gods judgement, where evil and good shall be severed.

41. But if a man turn and go forth from himself, and enter into the will of God, then also that good which he hath wrought in himself, shall be freed from the evil which he hath wrought. For

Isaiah

Isaiah saith., Though your sins be as red as scarlet, if ye turn and repent, they shall become as wool, white as snow: for the evil shall be swallowed up in the wrath of God into death, and the good shall go forth as a sprout out of the wild earth.

## CHAP. II.

**W**Hosoever intendeth to work any thing that is good and perfect, wherein he hopeth eternally to rejoyce, and enjoy it, let him depart from himself, viz. from his own desire, and enter into Resignation, into the will of God, and work with God: and though the earthly desire of Self in flesh and bloud cleaveth to him, yet if the will of the soul do not receive that desire into it, Self cannot perform any work: for the resigned will continually destroyeth the being of Self again, so that the anger of God

God cannot reach it; but if it should happen to reach it sometime, as it may so come to pass, yet the resigned will prevaileth with its power, and then it beareth the figure of a victorious work in the wonders, and may inherit the \* filiation. Therefore it is not good to speak or do any thing, when Reason is kindled in the desire of Self; for then the desire worketh in the anger of God, by which a man would suffer loss: for his work is brought into the anger of God, and kept there to the great day of Gods judgement.

\* Or  
child  
like.

\* Or  
false.

2. Every \* evil desire, whereby a man thinketh craftily to gather to himself much of the world from his neighbour, to the hurt of his neighbour, is taken into the anger of God, and belongeth to the judgement, wherein all things shall be made manifest, and every power, and \* Essence, both in good and evil, shall

\* Or  
being.

shall be presented to every one in the myserie of the revelation. . . .

3. All evil works done purposely, belong to the judgement of God: but he that turneth, he goeth out from them, and those his works belong to the fire. All things shall and must be made manifest in the end: for therefore God brought his working power into effence, that the love and anger of God might be made manifest, and be a representation of Gods deeds of wonder, to his glory.

4. And every creature must know, that it should continue in that [condition] wherein it was created, or else it doth run on into a contrary will, and into enmity to the will of God, and bringeth it self into pain: For a creature which is created of darkness, hath no pain in the darkness: As a venemous Worm hath no pain in its venome, the venome is its life; and if it should lose its



venome, and have some good thing  
in stead thereof brought into it,  
and be made manifest in its es-  
sence; this would be pain and  
death to it, and so also the evil is  
pain and death to the good.

5. Man was created of, for, and in Paradise; of, for, and in the love of God; but if he bring himself into anger, which is as a poysonous pain and death; then that contrary life is a pain and torment to him.

6. If the Devil had been created of the wrathfull Matrix, for, and in Hell, and had not had the divine \* *Ens*, he could have no pain in Hell: but he being created for, and in Heaven, and yet did stir up the source or property of darkness in himself, and did bring himself totally into darkness; therefore the light is now a pain to him, viz. an everlasting despairing of Gods grace, and a continual enmity; being

God cannot endure him in himself, but hath spewed him out; and therefore the Devil is angry and wrathfull against his own Mother, (of whose Essence and Being he hath his original) viz, the eternal Nature, which keepeth him prisoner in his own place, as a revolter, or fallen spirit, and supporteth it self in him, with its property of anger and wrath. And seeing he would not help forward the delight of the Divine joy, therefore he must now do the contrary, and be an enemy against goodness. For, of God, and in him, are all things, darkness and light, love and anger, fire and light; but he calleth himself God onely, as to the light of his love.

7. There is an eternal contrariety between darkness and light; neither of them comprehendeth the other, and neither of them is the other; yet there is but one onely

only Essence, Being, or Substance, wherein they subsist: but there is a difference in quality and will, and yet the Essence or Substance is not divided, but a Principle maketh the division; so that the one is a nothing in the other, and yet it is there, but not manifest in the property of that thing wherein it is.

8. For the Devil continued in his own Dominion, or Principality, but not in that wherein God created him, but in the aking, painfull birth of eternity, in the center of Nature, and the property of wrath, in the property which begetteth darkness, anguish and pain. Indeed he is a Prince in the place of this world; yet in the first Principle, in the Kingdome of Darkness, in the \* Pit.

\* Or  
Abys.

9. But not in the Kingdome of the Sun, Stars, and Elements, he is no Lord or Prince therein, but in the wrathfull part, viz. in the

the root of the evil of every thing, and yet he hath no power to do what he pleaseth with it.

10. For there is some good in all things, which holdeth the evil captive, and shut up in the thing; there he can walk and rule onely in the evil, when it stirreth up an evil desire in it self, and bringeth its desire into wickedness; which the inanimate creatures cannot do: but man can do it through the inanimate creature, if he bring the center of his will, with the desire, out of the eternal center into it, which is an Inchantment, and false Magick. The will of the Devil can also enter into that whereinto Man bringeth the desire of his soul (which is also from the eternal) in wickedness.

11. For the original of the soul, and of Angels, out of the Eternal, is the same. But the Devil hath no power more over the time,

[ or

\* Or  
Turba  
magna,  
the  
Casse.

[or temporary condition] of this world, but in the \* great *Turba*; whereſoever that kindleth it ſelf in the eternal and natural wrath, there he is buſy, as in wars, fighting and ſtrife, as alſo in great tempeſts without water: in the fire he proceedeth as far as the \* *Turba* goeth, in great ſhowers and tempeſts of thunder, lightning and hail; but he cannot direct them; for he is not Lord or Maſter in them, but Servant.

\* Miſ-  
chief, or  
hurt.

12. Thus the creature ſtirreth up, with the deſire, good and evil, life and death. The Humane Angelical deſire ſtandeth in the center of the eternal Nature (which is without beginning) and wherein it kindleth it ſelf, whether in good or evil, it accompliſheth its work in that.

13. Now, God created every thing for, and in that wherein it ſhould be, the Angels for and in Heaven, and Man for & in Para- diſe:

dile: if therefore the desire of the creature go forth from its own mother, then it entreth into the contrary will, and into enmity; and it is tormented with the contrariety therein, and so a false will ariseth in a good: and thence the good will entreth into its nothing again, viz. into the end of Nature and Creature, and so leaveth the Creature in its own [evil, or] wickedness, as appeareth by *Lucifer*, and also by *Adam*, and had not the will of the love of God met with him, and of meer mercy entred into the humanity again, there could be no good will in man.

14. Therefore all speculation, and searching about Gods will, is a vain thing, without the mind be converted: For when the mind standeth captivated in the self-desire of the earthly life, it cannot comprehend [what] the will of God [is,] it runneth on but in Self,

Self, from one way into another, and yet findeth no rest; for self-desire evermore bringeth disquietness: but when it sinketh it self wholly into the mercy of God, desiring to dye from it self, and to have Gods will for a guide to the understanding, so that it acknowledgeth and esteemeth it self as nothing, and willeth nothing but what God will: and then if the desire of anger in the earthly flesh, go along or joyne with the Devils imagination, and assaulteth the will of the soul, then the resigned desire crieth to God, and saith, Abba, loving Father, deliver me from the evil: And then (though the earthly will should grow too strong in the wrath of God by the infection of the Devil) the desire of anger would work but in, or upon it self; as *St. Paul* saith, Now, if I sin, I do it not, but sin that dwelleth in my flesh: also, now I serve the

the Law of God in my mind; but in my flesh, the law of sin. *Paul* meaneth not, that the will should consent in the will of the flesh; but sin is so strong in the flesh, *viz.* the awakened anger of God in self, that oftentimes it is brought into lust by force, through the \* evil provocations of wicked \* or men, or else by beholding worldly pomp and glory, so that it wholly bedeaſeth the resigned will, and ruleth by force.

15. Now, when sin is wrought in the flesh, then the wrath sporteth it self therewith, and catcheth at the resigned will, and then the resigned will cryeth to God for deliverance from the evil, and prayeth that God would remove the sin away from it, and bring sin into the center, *viz.* into death, that it might dye.

16. And *St. Paul* ſaith further, Now there is no condemnation to thoſe that are in *Chriſt Jeſus*,  
that



that are called according to the purpose of God, that is, those that in that purpose of God (in which God called man) are again called in the same calling, to stand again in that purpose of God, wherein he created man to be his likeness and image of him.

17. So long as a mans own will standeth in Self, so long it is not in the purpose and calling of God, it is not called, for it is gone forth from its own place; but when the mind turneth it self back again into the calling, *viz.* into Resignation, then the will is in the calling of God, *viz.* in the place for, and in which God created it, and then it hath power to become the child of God, as it is written, He hath given us power to become the children of God.

18. The power which he hath given us is his purpose, for, and in which he created Man in his

his Image, this God hath brought again into the humanity, and he hath given power unto that power to break the head of sin in the flesh, viz. the will and desire of the Serpent; that is, the resigned will in Christ treadeth upon the head of the desire of the sinfull will of the Serpent, and killeth again the sins which were committed. This power that is given, becometh a death to death, and the power of life to life.

19. Therefore no man can make any excuse, as if he could not will. Indeed, while he sticketh fast in himself, in his own desire, and serveth onely the law of sin in the flesh, he cannot: For he is kept back, as being a servant of sin; but when he turneth the center of his mind away, and turneth it into the will and obedience of God, then he can.

20. Now, the center of the mind is, [come] out of eternity, out of

of Gods Omnipotence, it can bring it self into what it will, and whither it will: for that which is out of the eternal, hath no Law; but the will hath a law to obey God, and is born out of the mind, and it must not rent it self away from that, out of which God created it.

21. Now, God created the will of the mind for and in Paradise, to be a companion with him in the Kingdome of divine joy, it ought not to have removed it self from thence; but since it hath removed it self from thence, God hath brought his will again into the flesh, and in his new-brought-in will hath given us power to bring our will into it, and to kindle a new light in it, and so to become his children again.

22. God hardneth no man; but his own will, which \* goeth on in the flesh of sin, that hardneth the mind, viz. the will of  
Self

\* Or  
Perse-  
vereth.

Self bringeth the vanity of this world into the mind, and so the mind is shut up, and continueth so.

23. God, so far as he is called God, and is God, cannot will any evil; for there is but one only will in God, and that is eternal love, a desire of that which is his like, viz. Power, Beauty, and Virtue.

24. God desireth nothing but what is like his desire; his desire receiveth nothing but what it self is.

25. God receiveth no sinner into his power and vertue, unless the sinner go forth from his sins, and entreth with the desire into him: and he will not cast out them that come unto him; he hath given to the will an open gate in Christ, saying, Come unto me all ye that are heavy laden with sins, I will refresh you; take my yoke upon you, that is, the Cross of the enmity in the flesh, which was the yoke of Christ, who must bear it for the sins

flus of all men. This cross the resigned will must take upon it, in the evil earthly sinfull flesh, and bear it after Christ in patience, in hope of deliverance, and alwaies break the head of the Serpent with the resigned will of the soul, in Christs will and Spirit, and kill and destroy the earthly will in Gods anger, and not let it rest on a soft bed when sin is committed, thinking I will repent one time or other.

26. No, no, the earthly will groweth strong, fat and wanton upon this soft bed: But so soon as the breath of God shineth in thee, and sheweth sin to thee, the will of the soul must sink it self down into the passion and death of Christ, and wrap it self up close in it, and take the passion of Christ into its possession, and be a Lord over the death of sin by the death of Christ, and kill it and destroy it in the death of Christ.

27. It must dye, though it be never so unwilling: Be at enmity with the voluptuous earthly flesh, give it not what it would have; let it fast and suffer hunger till its tickling ceale; account the will of the flesh thy enemy, and do not what the desire in the flesh will, and then thou shalt bring a death into the death in the flesh.

28. Regard not any scorn of the world, think they do but scorn thy enemy, and that it is become a fool to them; nay, do thou thy self account it thy fool, which *Adam* caused thee to have in thee, and suffered to be thy false heir. Cast the son of the bondwoman out of the house, (that strange child which God did not give to be in the house of life in *Adam* at the beginning) for the son of the bondwoman must not inherit with the son of the free woman.

29. The

\* Or  
child-  
ship.

\* Re-  
newed  
mind.

29. The earthly will is but the son of the Bondwoman: for the four elements should have been mans servants, but *Adam* hath brought them into \* filiation: Therefore God said to *Abraham*, when he had opened the covenant of the promise in him, Cast out the son of the bondwoman, for he shall not inherit with the son of the free. This [son of the] Free is Christ, which God of his grace hath brought again into the flesh for us, viz. a \* new mind, wherein the will, viz. the eternal will of the soul, may draw and drink the water of life, of which Christ speaketh, saying, Whosoever shall drink of this water that he will give us, it shall spring up in him, and be a Fountain of eternal life. This Fountain is the renovation of the mind of the soul, viz. the eternal *Astrum* [or Constellation] of the eternal Nature, viz. of the creaturely property of the soul.

30. Therefore I say, that all  
fictions and devites, to come to  
God by, let them have what  
name soever they will, which men  
contrive and invent for waies to  
God, are lost labour and unprofi-  
table, without a new mind. There  
is no other way to God, but a  
new mind, which turneth from  
wickedness, and entreth into re-  
pentance for the sins it hath com-  
mitted, and goeth forth from its  
iniquity, and willeth it no more,  
but wrappeth its will up in the  
death of Christ, and with all ear-  
nestness dyeth from the sin of the  
soul in the death of Christ, so  
that the mind of the soul willeth  
sin no more.

31. And although all the De-  
vils did follow him hard, and did  
go with their desire into the flesh,  
yet the will of the soul shou'd  
stand still, and hide it self in the  
death of Christ, willing and de-  
siring nothing but the Mercy of  
God.

G

32.



32. No hypocritical flattery, or outward comforting ones self, availeth at all, as when men will cover sin and iniquity in the flesh with the satisfaction of Christ, and remain in Self still. Christ saith, Except ye turn and become as children, ye shall not see the Kingdome of God: the mind must become as wholly new as sin a child, that knoweth nothing of sin. Christ saith also, Ye must be born anew, or else ye shall not see the Kingdome of God. There must arise a will wholly new, in the death of Christ, it must be brought forth out of Christs \* entering into the humanity, and rise in Christs resurrection.

\* Or  
Incar-  
nation

33. Now before this can be done, the will of the soul must dye in the death of Christ first; for in *Adam* it received the ion of the bondwoman, viz. sin into it. This, the will of the soul must first cast out, and the poor captive soul

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soul must wrap it self up in the death of Christ earnestly, with all the power it hath; so that the son of the bondwoman, viz. sin, in it-self, may dye in the death of Christ.

34. Truly, sin must dye in the will of the soul, or else there can be no vision of God; for the earthly will in sin, and the anger of God, shall not see God: but Christ that came into the flesh. The soul must put on the Spirit and Flesh of Christ: it cannot inherit the Kingdome of God in this earthly Tabernacle; for the kingdome of sin hangeth to it outwardly, which must putrifie in the earth, and rise again in new power.

35. Hypocrisie, flattery, and verbal forgiveness, availeth nothing, we must be children, not by outward imputation, but born of God from within, in the new man, which is resigned in God.

36. All such flattering of our selves,

selves, in saying, Christ hath paid the Ransome, and made satisfaction for sin, he is dead for our sins: if we also do not dye from sin in him, and put on his merits in new obedience, and live therein, all is false, and a vain frivolous comfort.

37. He that is a bitter enemy and hater of sin, he can and may comfort himself with the sufferings of Christ; he that doth not willingly see, hear, nor tast sin, but is at enmity with it, and would willingly alwaies do that which is well and right, if he knew but what he ought to do: he that is such a one, I say, hath put on the Spirit and will of Christ.

38. The outward flattery of being accounted a child of God by imputation or external application, is false and vain: the work done in the outward flesh only, doth not make the child of God, but the working of Christ in the

the Spirit, maketh, and is the child of God; which working is so powerfull in the outward work, that it shineth forth as a new light, and manifesteth it self to be the child of God in the outward work of the flesh.

39. For if the eye of the soul be light, then the whole body is light in all its members. Now if any boast himself to be the child of God, and yet suffereth the body to burn in sins, he is not yet capable of being a child, but lyeth captive in the fetters of the Devil, in great darkness: and if he do not find in himself an earnest will burning in him, of well-doing in love, then his pretence is but an invention of Reason, proceeding from Self, which cannot see God, unless it be born anew, and shew forth in its power and vertue, that it is his child: For there is no fire but hath light in it: and if the divine

fire be in the mind, it will shine forth, and the mind will do that which God will have done.

40. But perhaps thou wilt say, I have a will indeed to do so, I would willingly do it, but I am so hindred, that I cannot.

41. Yes, thou vile man, God draweth thee to be his child; but thou wilt not; the soft cushion in evil, is dearer to thee than so; thou preferrest the joy of wickedness before the joy of God, thou wholly stick'st fast in Self still, and livest according to the law of Sin, and that hindreth thee: thou art unwilling to dye from the pleasure of the flesh, and therefore thou art not in the filiation, and yet God draweth thee to it, but thou thy self wilt not.

42. O how fine a thing would *Adam* think it to be, if he might be taken into Heaven with this will [of the voluptuous flesh] and to have the child of wickedness, that

that is full of deceit, set upon the Throne of God. Lucifer also would faine have had it so, but he was spewed out.

42. It is a troublesome thing to mortifie the evil will, none are willing to have it so: we would all willingly be the children of God, if we might be so with this \* garment, but it cannot be. This world passeth away, and the outward life must dye; what good can this childhood in the mortal body do me?

\* Or  
Fleshy  
lust.

43. If we would inherit the filiation, we must also put on the new man, which can inherit the filiation, which is like the deity. God will have no sinner in Heaven, but such as are born anew, and become children, which have put on Heaven.

44. Therefore it is, not so easy a matter to become the children of God, as men imagine. Indeed it is not a burthensom thing

to him that hath put on the filiation, whose light shineth; for it is joy to him. But to turn the mind, and destroy Self, there is a strong continual earnestness requisite, and such a purpose, that if the body and soul should part asunder by it, yet the will should persevere constantly, and not enter again into Self.

\* Or  
Lilly-  
mag.

45. A man must wrestle so long, till the dark center that is shut up so close, break open; and the spark in the center kindle, and from thence immediatly the Noble \* Lilly-branch sprouteth, as from the divine grain of Mustard-seed, as Christ saith. A man must pray earnestly, with great humility, and for a while become a fool in his own reason, and see himself as void of understanding therein, untill Christ be formed in this new incarnation.

46. And then when Christ is born, *Herod* is ready to kill the child,

child, which he seeketh to do outwardly by persecutions, and inwardly by temptations, to try whether this Lilly-branch will be strong enough to destroy the kingdome of the Devil, which is made manifest in the flesh.

47. Then this destroyer of the Serpent is brought into the wilderness, after he is baptized with the holy Spirit, and tempted and tryed whether he will continue in Resignation in the will of God: he must stand so fast, that if need require, he would leave all earthly things, and even the outward life, to be a child of God.

48. No temporal honour must be preferred before the filiation; but he must with his will leave and forsake it all, and not account it his own, but esteem himself as a servant in it onely, in obedience to his Master; he must leave all worldly propriety. We do not mean that he may not

G 5 have,



have, or possess any thing; but his heart must forsake it, and not bring his will into it, nor count it his own; if he set his heart upon it, he hath no power to serve them, that stand in need, with it.

49. Self onely serveth that which is temporary; but Resignation hath rule over all that is under it. Self must do what the Devil will have it to do in fleshly voluptuousness, and pride of life; but Resignation treadeth it under with the feet of the mind. Self despiseth that which is lowly and simple; but Resignation sitteth down with the lowly in the dust: it saith, I will be simple in my self, and understand nothing, lest my understanding should exalt it self, and sin: I will lye down in the Courts of my God at his feet, that I may serve my Lord in that which he commandeth me: I will know nothing

nothing my self, that the commandment of my Lord may lead and guide me, and that I may onely do what God doth through me, and will have done by me: I will sleep in my self untill the Lord awaken me with his Spirit; and if he will not, then will I cry out eternally in him in silence, and wait his commands.

50. Beloved brethren, men boast much now adaies, of faith, but where is that faith? The modern faith is but the Historie. Where is that child, which believeth that Jesus is born? If that child were in Being, and did believe that Jesus is born, it would also draw near to the sweet child Jesus, and receive him, and nurse him.

51. Alas! the Faith now adaies is but Historical, and a meer knowledge of the story, that the Jews killed him, that he left this world, that he is not King

on

on earth in the animal man: but that men may do what they list, and need not dye from sin, and their evil lusts: All this the wicked child Self rejoyceth in, that it may fatten the Devil by living deliciously.

52. This sheweth plainly, that true faith was never weaker and feebler since Christs time, than it is now, when nevertheless the world cryeth aloud, and faith, we have found the true faith, and contend about a child, so that there was never worse contention since men were on earth.

53. If thou best Zion, and hast that new-born Child which was lost and is found again; then let it be seen in power and verrue, and let us openly see the sweet Child JESUS brought forth by thee, and that we may see that thou art his Nurse: if not, then the children in  
Christ

Christ will say, thou hast found nothing but the Historie, viz. the Cradle of the Child.

54. Where hast thou the sweet child Jesus, thou that art exalted with the Historie, and with thy false and seeming faith? O how will the Child Jesus visit thee once in the Fathers \* property, \* Or <sup>propertie</sup> of in thy own *Turba* which thou hast fatted. It calleth thee now <sup>anger</sup> in thy love, but thou wilt not hear: for thy ears are stopt with covetousness and voluptuousness. Therefore the sound of the Trumpet shall once shiver thee with the hard thunder-clap of thy *Turba*, and awaken thee, if perhaps thou wilt yet seek and find the sweet child Jesus.

55. Beloved brethren, this is a time of seeking, of seeking and of finding: It is a time of earnestness, whom it toucheth it toucheth home: he that watcheth shall hear & see it; but he that sleepeth in

in sin, and saith in the fat daies  
of his belly, All is peace and  
quiet; we hear no sound from  
the Lord; he shall be blind.  
But the voyce of the Lord hath  
founded in all the ends of the  
earth, and a smoke riseth,  
and in the midst of the smoke  
there is a great brightness and  
splendor.

*\* To the  
tremble  
that is  
upon  
the face  
of the earth.* *\* Is the Divine light in his children.*

Ha le lu-Jah. Amen.

Shout unto the Lord in Zion: For  
all Mountains and Hills are  
full of his Glory: he flourisheth  
like a green Branch, and who  
shall binder it?

Ha le lu--Jah.

The end of the second Book.

THE  
THIRD BOOK,  
OF  
REGENERATION,  
OR,  
The New-Birth;

Shewing how he that earnestly seeketh  
salvation; must suffer himself to be brought  
out of the confused and contentious *Babel*  
by the Spirit of Christ, that he may  
be born anew in the Spirit of  
CHRIST, and live  
to him onely.

Written in the *German* Language, Anno 1622.

By JACOB BEHMEN.

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LONDON,

Printed for H. B. 1654.

REVEL. 18. 4.

*Come out of Babylon, my people, that  
ye be not partakers of her sins, and  
that ye receive not of her plagues :  
For her sins have reached unto Hea-  
ven, and God hath remembred her  
iniquity.*

T H E  
A U T H O R S

Preface to the

Reader.



*Though I have in my other Writings set down a clear Description of Regeneration, or the New Birth; from the ground thereof: yet because every one hath them not, neither hath every one the capacity to understand them; I have therefore, as a service, to the simple children of Christ, here set down a short sum concerning the New Birth.*

*But if any desire to search the deep Ground from whence all floweth, and have the gift to understand it, let them read these Books following.*

I. The



## The Preface.

I. The three Principles of the Divine Essence.

II. The three-fold life of Man.

III. The 40 Questions of the Original Essence, Substance, Nature, and Properties of the Soul.

IV. The Incarnation and Birth of Jesus Christ the Son of God; also of his suffering, death, and resurrection.

V. The six points treating of the three words, how they are in one another as one, and yet make three Principles, viz. three Births, or Centers.

VI. The *Mysterium Magnum*, [which is an Interpretation] upon Genesis.

And in them he shall find all that he can ask, and that as deep as the mind of man is able to reach. I have written this for the true Israelites (that is, for the hungry and thirsty Hearts that long after the Fountain of Christ) who

## The Preface.

who are my fellow members in the Spirit of Christ: But not for the Ishmaelites and Scorners: For they have a Book within them, wherewith they vex, persecute, and suppress the children of Christ that are under the Cross; and yet, though it be against their wils, they must be servants to the children of Christ, though indeed they do not understand so much.



● F

OF  
REGENERATION.

CHAP. I.

*Shewing how Man should consider himself.*

I.



H R I S T said,  
Except ye turn,  
and become as  
children, ye shall  
not see the King-  
dome of God. A-

gain, he said to Nicodemus, Ex-  
cept a man be born anew of Wa-  
ter, and of the Spirit, he cannot  
enter into the Kingdome of God:  
For that which is born of the flesh,  
is flesh; and that which is born  
of the Spirit, is Spirit, Joh. 3.  
5, 6.

2. Also the Scripture witnesseth  
plainly, that the fleshly Natural  
Man

Man receiveth not the things of the Spirit of God ; for they are foolishness unto him, neither can he know them, or conceive them.

3. Now, seeing that all of us have flesh and blood, and are mortal, as we see by experience ; and yet the Scripture saith, that we are the Temple of the holy Ghost, who dwelleth in us ; and that the kingdome of God is within us ; and that CHRIST must be formed in us ; also, that he will give us his flesh for food, and his blood for drink : and saith further, *Whosoever shall not eat of the flesh of the Son of Man, he hath no life in him.* Therefore we should seriously consider, what kind of man in us it is, that is capable of being thus like the Deity.

4. For it cannot be said of the mortal flesh, that turneth to earth again, and liveth in the vanity of this world, and continually lusteth

## Of Regeneration.

lusteth against God, that it is the Temple of the holy Ghost: much less can it be said, that the New-birth cometh to pass in this earthly flesh, which dyeth and putrifieth, and is a continual house of sin.

5. Yet seeing it remaineth true, that a true Christian is born of **CHRIST**, and that the New-birth is the Temple of the holy Ghost which dwelleth in us, and that the New Man onely, that is born of Christ, partaketh of the flesh and blood of Christ; it appeareth that it is not so easy a matter to be a Christian.

6. And that Christianity doth not consist in the meer knowing of the Historie, and applying the knowledge thereof to our selves onely, in saying, that Christ dyed for us, and hath destroyed death, and turned it into life in us, and that he hath paid the ransom for us, so that we need do nothing but comfort our selves with

## Of Regeneration.

with this, and stedfastly believe that it is so.

7. For we find in our selves, that sin is living, lusty, strong, and powerfully working in the flesh: and therefore it must be somewhat else (that doth not co-operate in the flesh of sin, nor willet sin) that is the New-birth in Christ.

8. For St. Paul saith, There is no condemnation to them that are in Christ Jesus. And further, Should we, that are Christians, be yet sinners? God forbid, seeing we are dead to sin in Christ.

9. Besides, the Man of sin cannot be the Temple of the holy Ghost; and yet there is no man that sinneth not: For God hath shut up all under sin. For the Scripture saith, No one living is righteous in thy sight, if thou impute this sins to him. The righteous man falleth seven times a day: and yet it cannot be meant, that the righteous falleth  
and

## Of Regeneration.

and sinneth; but his mortal and sinfull man.

ro. For the righteousness of a Christian in Christ, cannot sin: For St. Paul saith, *Our conversation is in Heaven, from whence we expect our Saviour Jesus Christ.* Now, if our conversation be in Heaven, then Heaven must be in us: Christ dwelleth in Heaven, and then if we are his Temple, that Temple, Heaven, must be in us.

xi. But for all this, seeing sin tempteth us within us, whereby the Devil hath within us an access to us, therefore Hell also must be in us too: for the Devil dwelleth in Hell; wheresoever he is, he is in Hell, and cannot come out of it. Yes, when he possesseth a Man, he dwelleth in Hell; viz. in the Anger of God in that man.

xii. Therefore we ought to consider well, what Man is, and how he

he is a Man ; and then we may perceive, that a true Christian is not a meer Historical New Man, as if it were enough for us outwardly to confess Christ, and believe that he is the Son of God, and hath paid the ranfome for us; for righteousness availeth nothing, if it be imputed from without, that is, by believing onely that it is imputed : but an innate righteousness, or the righteousness born in us, in which we are the children of God, that availeth.

13. And as the flesh must dye, so also the life and will must dye from sin, and be as a child knowing nothing, but longeth after the mother which brought it forth: so must also the will of a Christian enter again into its mother, viz. into the Spirit of Christ, and become a child in it self in its own will and power, having its will and desire inclined and directed only towards its mother, and a

H

new



new will and obedience in righteousness, which willeth sin no more, must rise from death out of the Spirit of Christ.

14. For that will is not born anew, which desireth and admitteth vanity into it self: and yet there remaineth a will which longeth after vanity, and sinneth in the New-born, or Regenerate Man. Therefore the Image of man must well be considered, and how the New-birth cometh to pass, seeing it is not wrought in the mortal flesh; and yet truly and really in us in flesh and blood, in Water and Spirit, as the Scripture saith.

15. We should therefore rightly consider what kind of man it is in us, that is the member of Christ, and Temple of God who dwelleth in Heaven: And then also what kind of man it is, that the Devil ruleth and driveth; for he cannot meddle with the Temple

gh Temple of Christ, nor doth he  
no care much for the mortal flesh;  
t of and yet, there are not three men  
in one another, for all make but  
one man.

ad 16. Now, if we will consider  
and this rightly, we must consider  
nich Time and Eternity, and how they  
beth are in one another, also light and  
rate darkness, good and evil: but e-  
man specially the original of man.

now *This may thus be considered:*  
als, *This may thus be considered:*

the 17. The outward world, with  
and the Stars and four Elements,  
god, wherein Man and all Creatures  
scri live, neither is, nor is called God.  
fore Indeed God dwelleth in it, but the  
man substance of the outward World  
er of comprehendeth it not.

who 18. We see also, that the light  
then shineth in darkness, and the  
that darkness comprehendeth not the  
eth, light, and yet they both dwell in  
the one another. The four Elements  
ple are also an example of this, which

in their original are but one element, which is neither hot nor cold, nor dry nor moist, and yet by its stirring, severeth it self into four properties, viz. into Fire, Air, Water, and Earth.

<sup>\* Or  
genera-  
lly.</sup> 19. Who would believe that fire \* produceth water? and that the original of fire could be in water? if we did not see it with our eyes in tempests of thundering, lightning and rain; and did not find also, that in living creatures the essential fire in the body dwelleth in the blood, and that the blood is the mother of the fire, and the fire the father of the blood.

20. And as God dwelleth in the world, and filleth all things, and yet possesseth nothing: and as the fire dwelleth in water, and yet possesseth it not: also as the light dwelleth in darkness, and yet possesseth not the darkness; as the day is in the night,

night, and the night in the day ;  
 time in eternity, and eternity in  
 time : so is man created according  
 to the outward humanity, he is  
 in the time, and in the time, and the  
 time is the outward world, and it  
 is also the outward man.

21. The inward man is eter-  
 nity, and the spiritual time and  
 world ; which also consisteth of  
 light and darkness, viz. of the  
 love of God, as to the eternal  
 light ; and of the anger of God,  
 as to the eternal darkness ; which-  
 ever of these is manifest in him,  
 his spirit dwelleth in that, be it  
 darkness or light.

22. For light and darkness are  
 both in him ; but each of them  
 dwelleth in it self, and neither of  
 them possesseth the other ; but if  
 one of them do enter into the  
 other, and will possess it, then  
 that other loseth its right and  
 power.

23. The passive loseth its power:

For if the light be made manifest in the darkness, then the darkness loseth its darkness, and is not known or discerned. Also on the contrary, if the darkness arise in the light, and get the upper hand, then the light and the power thereof is extinguished. This is to be considered also in man.

24. The eternal darkness of the soul, is Hell, viz. an aking source of anguish, which is called the anger of God: but the eternal light in the soul, is the Kingdome of Heaven, where the fiery anguish of darkness is changed into joy.

25. For, the same nature of anguish, which in the darkness is a cause of sadness, is in the light a cause of the outward and stirring joy: For the source in light, and the source in darkness, is but one eternal source, and one nature, and yet they have a mighty

\* Or  
Original.

\* Light  
and  
dark-  
ness.

mighty difference in the source : the one dwelleth in the other, and begetteth the other, and yet is not the other. The fire is painfull and consuming, but the light is yielding, friendly, powerfull, and delightfull, a sweet and amiable joy.

26. This may be found also in man, he is, and liveth in three worlds, One in the eternal dark-world, viz. the center of the eternal nature, which \* produceth <sup>\* Gen-</sup> the fire, viz. the \* source of anguish, <sup>erates,</sup> <sup>or be-</sup>

27. The other is the eternal light-world, which begetteth the eternal joy, which is the Divine <sup>getteth.</sup> <sup>\* Or</sup> Habitation, wherein the Spirit of God dwelleth, and wherein the Spirit of Christ receiveth the humane substance, and subdueth the darkneis; so that it must be a cause of joy in the Spirit of Christ in the light. <sup>propere</sup> <sup>cy.</sup>

28. The third is the outward visible world, in the four ele-

ments and the visible stars; though indeed every element hath its peculiar constellation in it self, whence the desire and property ariseth, and is like a mind.

29. Thus you may understand, that the fire in the light is a fire of love, a desire of meekness and delightfulness: but the fire in the darkness is a fire of anguish, and it is painfull, irksome, enimicitious, and full of contrariety in its essence. The fire of the light hath a good relish, or tast, but the tast in the essence of darkness, is unpleasant, loathsome, and irksome: For all the \* Forms till fire, are in great anguish.

\* Or  
proper-  
ties in  
the es-  
sential  
nature.

## CHAP. II.

*How Man is created.*

30 **H**ere we are to consider the creation of Man. Moses saith, *God created Man in his Image, in the Image of God*  
created

created he him. This we understand to be both out of the eternal and temporal birth, out of the inward spiritual world, which he breathed into him, into the created Image; and then out of the substance of the inward spiritual world, which is holy.

31. For as there is a nature and substance in the outward world: so also in the inward spiritual world, there is a Nature and Substance which is Spiritual; out of which the outward world is breathed forth, and produced out of light and darkness, and created [\* to have] a beginning\* <sup>into</sup> or and time.

32. And out of the substance of the inward and outward world, Man was created out of, and in the likeness of the birth of all\* sub-<sup>\* Or</sup> stances. The body is a\* *Limbus*<sup>things.</sup> of the earth, and also a *Limbus* of <sup>conce-</sup> <sup>tion,</sup> or a kind of seed, which containeth all the thing hath from whence it is.



the heavenly substance : for the  
 \* Or earth is <sup>out-  
spoken,  
or ex-  
pressed,</sup> breathed forth out of the  
 dark and light world. In the  
 word \* *Fiat*, viz. in the eternal  
 desire, man was taken out of the  
 \* Or <sup>creating  
word,</sup> earth, and so created an Image  
 out of time and eternity.

33. This Image was in the  
 inward and spiritual element,  
 from whence the four elements  
 proceed and are produced. In  
 that one element was Paradise;  
 for the properties of nature from  
 the fire-dark-and-light-world,  
 \* Or <sup>concor-  
dant,</sup> were all in \* harmony, in like a-  
 greement both in number, weight,  
 and measure, none of them was  
 manifested eminently more than  
 another : and so there was no fra-  
 gility therein ; for one property  
 was not predominant over ano-  
 ther, neither was there any strife  
 or contrariety among the powers  
 and properties.

34. Into this created Image  
 God breathed the spirit & breath  
 of

of understanding out of all the three worlds, as one onely soul; which \* is in the inward dark and fire-world, of the eternal spiritual nature, according to which God calleth himself a strong zealous God, and a consuming fire.

\* or  
consisteth.

35. And this now is the eternal creaturely great soul, a magical breath of fire; in which fire consisteth the original of life, from the great power of variation: Gods anger, and the eternal darkness is in this property; so far as fire reacheth without giving light.

36. The second property of the breath of God, is the Spirit of the source of light, proceeding from the great fiery desire of love, from the great meekness, according to which God calleth himself a loving mercifull God; in which consisteth the true Spirit of understanding and of life in power.

## Of Regeneration.

37. For as Light shineth from fire, and as the power of understanding is discerned in the light: so the breath of the light was joyned to the breath of the fire of God, and breathed into the Image of man.

38. The third property of the breath of God, was the outward air, with its \* Constellation; wherein the life and Constellation of the outward substance and body did consist: This he breathed into his Nostrils; and as time and eternity hang together, and as time is produced out of eternity, so the inward breath of God hung to the outward: and this threefold soul was at once breathed into man.

39. Each substance of the body received the Spirit according to its property: thus the outward flesh received the outward air & its constellations, for a rational and vegetative life, to the manifestation

festation of the wonders of God: and the light-body, or heavenly substance, received the breath of the light of the great divine powers and vertues, which breath is called the holy Ghost.

40. Thus the light pierced through the darkness, *viz.* through the dark breath of fire, and also through the breath of the outward air, and its \* constellation; \* Or *astrum*. and so deprived all the properties of their power, that neither the anguish of the breath of Fire in the inward property of the soul, nor heat and cold, nor any of all the properties of the outward constellation, might or could be manifested.

41. The properties of all the three worlds in soul and body, were in equal \* agreement and \* Har. weight: That which was inward *many of* and holy, ruled through the out- *source* ward, *viz.* through the out- *dance* ward parts of the outward life,

of

\* Or  
Confel-  
sion.

of the outward \* Stars, and the four Elements, and that was the holy Paradise.

42. And thus Man was both in Heaven, and also in the outward world, and was Lord over all the creatures of this world, nothing could destroy him.

43. For such was the earth also, till the curse of God was: The holy property of the Spiritual world sprang up also through the earth, and brought forth holy Paradisical fruits, which man could then eat in a Magical Paradisical manner.

\* Sto-  
mach  
and  
guts.

44. And had neither need of teeth nor \* entrails in his body. For as the light swalloweth up darkness, and as the fire devour-eth water, and yet is not filled therewith; just such a center man also had \* for his mouth [to eat withall] according to the manner of eternity.

45. And in such a manner he could

could also generate his like out of himself, without any dividing or opening of his body and spirit, as God did generate the outward world, and yet did not divide himself; but did in his desire, viz. in the word *Fiat*, manifest himself, and brought it into a figure, according to the eternal spiritual birth; so also man was created such an Image and likeness, according to time and eternity, out of both time and eternity, yet in and for an eternal immortal life, which was without enmity and contrariety.

46. But the Devil, having been a Prince and Hierarcha in the place of this world, and having been cast out for his pride, into the dark, anguishing, painfull, and hostile property and source, into the wrath of God: He therefore envied man that glory, of being created in and for the Spiritual world, the place which he

he himself had, and therefore brought his imagination into the Image of Man, and made it so lust-  
ing, that the dark world, and also the outward world, arose in Man, and departed from the equal agreement and harmony, & so one over-weighed the other.

47. And then the properties were every one made manifest in it self, and every one of them lusted after that which was like it self, viz. that which was out of the birth of the dark world, and also that which was out of the birth of the light world; would each of them eat of the *Limbus* of the earth, according to its hunger, and so evil and good became manifest in *Adam*.

48. And when the hunger of the properties went into the earth, from whence the properties of the body were extracted, then the *Fiat* drew such a branch out of the earth, as the properties could eat of.

of in their awakened vanity : for this was possible.

49. Being the spirit of the strong and great magical power of Time and Eternity was in *Adam*, from which the earth with its properties was breathed forth : and so the *Fiat*, viz. the strong desire of the eternal Nature, attracted the essence of the earth. And thus **GOD** let the Tree of knowledge of good and evil grow for *Adam*, according to his awakened properties : for the great power of the soul and of the body caused it.

50. And then man must be tryed, whether he would stand and subsist in his own powers, before the Tempter, the Devil, and before the wrath of the eternal Nature ; and whether the soul would continue in the equal agreement of the properties in true Resignation, under Gods Spirit, as an instrument of Gods Harmony,



a tuned instrument of divine joyfulness for the Spirit of God to strike upon. This was tryed by this Tree here, and this severe commandment was added, *Thou shalt not eat thereof: For at that day thou eatest thereof, thou shalt dye the death.*

51. But it being known to God, that Man would not stand, and that he had already imagined and lusted after good and evil, God said, *It is not good for man to be alone: We will make him a Help-meet for him.*

52. For God saw that Adam could not generate Magically, having entred with his lust into vanity. Now therefore Moses saith, God caused a deep sleep to fall upon him, and he slept: that is, seeing man would not continue in obedience of the divine harmony in the properties, submitting himself to stand still as an instrument of the Spirit of God: therefore

fore God suffered him to fall from the Divine Harmony, into an harmony of his own, viz. into the awakened properties in evil and good, the spirit of his soul went into these.

53. And there in his sleep he dyed from the Angelical world, and fell to be the share of the outward *Fiat*, and then bad farewell to the eternal Image, which was of Gods begetting. Here his Angelical form and power lay on the ground, and fell into a swoond.

54. And then by the *Fiat*, God made the woman out of him, *ex matrice Veneris*, of the matrix of *Venus*, viz. out of that property wherein *Adam* had the begetters in himself; and so out of one body he made two, and divided the properties of the Tinctures, viz. the watry and fiery Constellations in the Element, yet not wholly in substance, but in the Spirit, viz. the properties of the Watry and Fiery Soul.

55. And yet it is but one thing; but the property of the Tincture was divided; the desire of Self-love was taken out of *Adam*, and formed into a woman according to his likeness; and therefore man now so eagerly desireth the Matrix of the woman; and the woman desireth the *Limbs* of the man, viz. the Fire-element, and the original of the true soul, by which is meant the Tincture of fire: For these two were one in *Adam*, and therein consisted the Magical begetting.

56. And as soon as *Eve* was made out of *Adam* in his sleep, both *Adam* and *Eve* were at that instant ordained, and constituted in the outward natural life, having the members given them for Bestial and animal \* multiplication, and also the earthly \* Carcase into which they might put their vanity, and live like beasts.

57. Which the poor soul, that is captivated

\* Or  
propa-  
gation.

\* That  
which  
when  
we are  
dead is  
meat for  
worms.

captivated in vanity, is at this day  
ashamed of, that its body hath got-  
ten a bestial monstrous shape, as is  
manifest. And from hence came  
mankind to be ashamed of their  
members & nakednes, & to borrow  
their clothing from the earthly  
creatures, having lost the Angelical  
form, and is changed into a Beast.

58. This clothing sheweth man  
sufficiently, that having this a-  
wakened vanity, and heat and cold  
seizing upon him, he is not at  
home with his foot therein: For  
the vanity, together with his false  
clothing, must perish, and be se-  
vered from the Soul again.

59. Now, when *Adam* awaked  
from sleep, he beheld his wife,  
and knew that she came out of  
him: For he had not yet eaten  
of vanity with his outward  
mouth, but, with the imagination,  
desire and lust onely.

60. And it was the first desire  
of *Eve*, that she might eat of the  
Tree

Tree of vanity, of Evil and Good, to which the Devil, in the form of a Serpent, perswaded her, saying, That her eyes should be opened, and she be as G O D himself, which was both a lye and truth.

61. But he told her not that she should lose the divine light and power thereby: he only said, her eyes should be opened, that she might tast, prove, and know, evil and good, as he had done; he did not tell her neither, that heat and cold would awake in her, and that the property of the outward <sup>\* Stars,</sup> constellations <sup>or signs.</sup> would mightily domineer in the flesh and in the mind.

62. His only aim was, that the Angelical Image, viz. the Substance which came from the inward spiritual world, might disappear in them; for then they would be constrained to live [in subjection] to the gross earthly-  
ness,

ness, and the\* Constellations, and\* Or  
 then he knew well enough, that Stars.  
 when the outward world perished,  
 the soul should then be with him  
 in darkness: for he saw that the  
 body should dye, which he per-  
 ceived by that which God had  
 intimated: and so he supposed  
 yet to be Lord to all eternity in  
 the place of this world in his false  
 shape which he had gotten; and  
 therefore he seduced Man.

63. For when *Adam* and *Eve*  
 were eating of the fruit, evil and  
 good, into the body, then the ima-  
 gination of the body received va-  
 nity in the fruit, and then vanity  
 awaked in the flesh, and the Dark-  
 world got the upper hand, and  
 dominion in the vanity of the  
 earthliness; upon which the fair  
 Image of Heaven, [that proceed-  
 ed] out of the Heavenly divine  
 world, instantly disappeared.

64. Here *Adam* and *Eve* dyed  
 to the Kingdome of Heaven, and  
 awaked

awaked to the outward world ; and then the fair soul in the love of God ; dis-appeared as to the holy power, vertue, and property ; and in stead thereof , the wrathfull anger , viz. the Dark-fire-world awaked in it : and so the soul became in one part, viz. in the inward Nature, a half Devil, and in the outward part of the outward world, a beast.

65. Here are the bounds of Death, and the gates of Hell ; for which cause God became man , that he might destroy death, and change Hell into great love again , and destroy the vanity of the Devil.

66. Let this be told you , ye children of men, it is told you in the sound of the Trumper , that you should instantly go forth from the abominable vanity ; for the fire thereof burneth.

CHAP.  
of the

## CHAP. III.

*Of the lamentable fall of Man,  
and of the means of his Deli-  
verance.*

67. **N**OW when *Adam* and *Eve* fell into this vanity, then the wrath of Nature awaked in each property, and in the desire, impressed the vanity of the Earthliness and the wrath of **GOD** into it self.

68. And then the flesh became gross and rough, as the flesh of another beast, and the noble soul was captivated in the essence therewith, and saw that its body was become a beast; and it saw also the bestial members for multiplication, and the stinking Carcase into which the desire would stuff the loathsomeness which it was ashamed of in the presence of **GOD**, and therefore they hid themselves under the  
I Trees



Trees of the Garden of Eden ;  
heat and cold also seized on them.

69. And here the Heaven in  
Man trembled for horror, as the  
Earth did quake in wrath, when  
this anger was destroyed on the  
Cross with the sweet love of God;  
there the anger trembled before  
the sweet love of God.

\* Or  
bring  
forth.

70. And for this vanities sake,  
which was thus awakened in  
Man, God cursed the earth, lest  
the holy Element should \* bring  
forth any more through the out-  
ward fruit, and bring forth Para-  
dise fruit; for there was no  
creature could have enjoyed it ;  
neither was the earthly Man  
worthy of it any more.

71. God would not cast the  
precious Pearls before Beasts, an  
ungodly man in his body being  
but a meer gross bestial creature ;  
and though it be of a noble Es-  
sence, yet it is wholly poisoned,  
and loathsome in the sight of God.

72. Now, when God saw that his fair Image was spoyled, he opened himself before them, and had pity on them, and promised himself to them for an everlasting possession, and that with his great love in the received humanity, he would destroy the power of the Serpentine property, (*viz.* of the vanity in the wrath of God) with love. And this was the breaking of the head [of the Serpent, which he would perform] *viz.* he would destroy the dark Death, and subdue the anger with his great love.

73. And this covenant of his incarnation, which was to come, he put into the light of life; to which covenant the Jewish sacrifices pointed, as to a \* mark, to \* which God had promised himself *Limit.* with his love: For the Faith of the Jews entred into the sacrifices and offerings; and Gods imagination entred into the covenant.

74. And the offering was a figure of the Restitution of that which *Adam* had lost; and so God did expiate his anger in the humane property, through the offering in the limit of the covenant.

75. In which covenant, the most holy sweet Name **JESUS**, [proceeding] out of the holy Name, and great power **JEHOVAH**, had incorporated it self: so that he would again move and manifest himself in the substance of the heavenly world, which dis-appeared in *Adam*, and kindle the holy divine life therein again.

76. This mark or limit of the covenant was propagated from *Adam* and his children, from Man to Man, and did go through, from one upon all, as sin also, and the awaked vanity did go through from one upon all.

77. And it stood in the promise of the covenant at the end,

in

in the root of *David* in the Virgin *Mary*, who was in the inward Kingdome of the hidden humanity, (*viz.* of the essentiality that disappeared, as to the Kingdom of God) the daughter of Gods covenant, but in the outward, according to the natural humanity, she was begotten by her true bodily father *Joachim*, and her true mother *Anna*, out of the Essences and substance of their souls and bodies, like all other children of *Adam*, a true daughter of *Eve*,

78. In this *Mary*, from the \* Virgin in the promised limit of <sup>\* viz. The wisdom of God</sup> the Covenant, of which all the Prophets have prophesied; the eternal speaking Word, which hath created all things, hath in the fullness of time moved it self in the name of **JESUS**, according to its highest and deepest love and humility: and hath brought living, divine and heavenly substantiality into the humanity of the heavenly

(which was dis-appeared in *Adam*, for which he dyed in Paradise) into the seed of *Mary*, viz. into the Tincture of love, viz. into that property wherein *Adam* should have propagated himself in a Magical and heavenly manner, viz. into the true seed of the woman, of heavenly substantiality, which disappeared in Paradise.

79. And when the Divine Light in the heavenly Essence was extinguished, the Word of God, viz. the divine power of the divine understanding, did bring in heavenly and living Substantiality, and awakened the disappeared Substantiality in the seed of *Mary*, and brought it to life.

80. And so now Gods Substance, wherein God dwelleth and worketh, and the disappeared Substance of man, are become one Person. For the holy Divine Substantiality did anoint the disappeared, therefore that person

is called **CHRISTUS**, the anointed of **God**.

81. And this is the dry Rod of *Aaron*, that blossomed and bare Almonds, and the true high Priest; and it is that humanity of which Christ spake, saying, that he was come from heaven, and was in heaven; and that no man could ascend into heaven but the Son of man which is come from heaven, and is in Heaven, *Joh. 3. 13.*

82. Now, when he saith; He is come from heaven, it is meant of the heavenly substance, the heavenly Corporality: for the power and vertue of God needeth no coming [any whither] for it is every where altogether unmeasurable and undivided: But Substance needeth coming; the power or vertue needeth to move it self, and manifest it self in Substance.

83. And that substance entered into the Humane substance, and received

received it; and not that part onely of heavenly substantiality, which disappeared in *Adam*, but the whole humane Essence in soul and flesh; according to all the three Worlds.

84. But the awakened and impressed vanity, which the Devil by his imagination brought into the flesh, by which the flesh did commit sin: he hath not received that, nor taken that upon him; he hath indeed received the awakened forms of life, as they were gone forth from their equal agreement each of them into their own desire.

85. For herein lay our infirmity, and the death which he was to drown with his heavenly holy blood: Herein he took upon himself all our sins and infirmities, also Death and Hell in the wrath of God, and destroyed the Devil in the humane properties.

86. The wrath of God was the Hell

Hell into which the Spirit of Christ went, when he had shed that heavenly blood into our outward humane blood, and tinctured it with the love, and changed that hell of the humane property into heaven, and reduced the humane properties into equal agreement, into the heavenly Harmony.

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CHAP. IV.

*How we are born anew, and how we also fall into Gods anger again.*

87.

**N**Ow here we may rightly understand what our New-birth and Regeneration is, and how we may be, and continue to be the Temple of God, though in this [lifes] time, according to the outward humanity, we are sinful, mortal men.

88. Christ in the humane essence hath broken up and opened

I 5

the



the gates of our inward heavenly humanity, which was shut up in Adam: so that nothing remaineth wanting, but that the soul bring its will out from the vanity of the corrupted flesh, and bring it into this open gate in the Spirit of Christ.

89. Great and strong earnestness is required here, and not only a learning and knowing, but a hunger and great thirst after the Spirit of Christ: For to know onely, is not faith, but an hunger and thirst after that which I desire; so that I imagine it to my self, and lay hold on it with the imagination, and make it my own: this it is to believe.

90. The will must go forth from the vanity of the flesh, and willingly yield it self up to the suffering and death of Christ, and to all the reproach of vanity, which scorneth it, because it goeth forth from its own house wherein

wherein it was born) and minds vanity no more, but meerly desires the love of God in Christ Jesus.

91. In such a hunger, and desire, the will impresseth into it self the Spirit of Christ, with his heavenly corporality; that is, its great hunger and desire taketh hold of, and receiveth the body of Christ, viz. the heavenly substantiality, into its dis-appeared Image, within which the word of the power of God is the working.

92. The hunger of the soul bringeth its desire quite through the bruised property of its humanity in the heavenly part; which dis-appeared in *Adam*: which humanity, the sweet fire of love in the death of Christ, did bruise, when the death of that heavenly humanity was destroyed.

93. [ And so ] the hunger of the soul received into it, into its dis-appeared corporality, through  
the

the desire the holy heavenly substance, viz. the heavenly corporality, Christs heavenly corporality, which filleth the Father all over, and is nigh unto all, and through all things: And through that, the disappeared heavenly body riseth in the power of God, in the sweet name Jesus.

And this raised heavenly spiritual body is the member of Christ, and the Temple of the holy Ghost, a true mansion of the holy Trinity, according to Christs promise, saying, *We will come to you, and make our abode in you.*

95. That essence of that life eateth the flesh of Christ, and drinketh his blood: For, the Spirit of Christ, viz. the Word (which made it self visible with the humanity of Christ, out of, and in our disappeared humanity, through the outward man of the substance of this world) swalloweth its holy substance into its fiery; every

every spirit eateth up its own body.

96. Now if the soul eat of this sweet, holy, and heavenly food, then it kindleth it self with the great love in the Name **J E S U S**; whence its fire of anguish becometh a great triumph [and glory] and the true Sun ariseth to it, wherein it is born to another will.

97. And here is the wedding of the Lamb, which we heartily wish that the Titular and Lip-christians might once find by experience, and [so pass] from the historie into the substance.

98. But the soul obtaineth not the pearl of the Divine power and vertue, for its proper own during the time of this life, because it hath the outward bestial flesh sticking to its outward man.

99. The power of which espouseth it self in the wedding of the Lamb, sinketh it self down into the heavenly Image, viz. into the  
the

## Of Regeneration.

the substance of the heavenly Man, who is the Temple of Christ, and not into the fire-breath of the soul, which is yet, during this whole lifes time, fast bound to the outward Kingdome, to the bond of vanity, with the breath of the air, and is in great danger.

100. It darteth its beams of love, indeed very often into the soul, whereby the soul receiveth light: but the Spirit of Christ yeldeth not it self up to the fire-breath in this [lifes] time, but to the breath of light onely, which was extinguished in *Adam*, in which the Temple of Christ is, for it is the true and holy Heaven.

101. Understand aright now, what the New-birth or Regeneration is, and how it cometh to pass, as followeth: The outward earthly mortal man is not born anew in this [lifes] time, nor the outward flesh, nor the outward part of the soul: they continue

## Of Regeneration.

continue both of them in the vanity of their wils which awaked in *Adam*: they love their mother, in whose body they live, viz. the Dominion of this outward world: and therein the birth of *sin* is manifest.

102. The outward man in soul and flesh (we mean the outward part of the soul) hath no Divine will, neither doth he understand any thing of God, as the Scripture saith, The natural man perceiveth nothing of the Spirit of God, &c.

103. But the Fire-breath of the inward world, if it be enlightened once, understandeth it; It hath a great longing, sighing, hunger and thirst after the sweet fountain of Christ: it refresheth it self, by hungering and desiring, (which is the true faith) in the sweet Fountain of Christ from his new body, from the heavenly substantiality, as a hungry Branch in the Vine Christ.

104. And the cause why the fiery soul cannot attain to perfection during this [lifes] time is, because it is fast bound with the outward bond of vanity, through which the Devil continually casteth his venomous Rayes [of influence] upon it, and so sitteth it, that it often biteth at his bait, and poysoneth it self: from whence misery and anguish ariseth, so that the Noble *Sophia* hideth her self in the Fountain of Christ, in the heavenly humanity; for she cannot draw near to vanity.

105. For she knew how it went with her in *Adam*, when she lost her Pearl, which is of grace freely bestowed again upon the inward humanity: therefore she is called *Sophia*, viz. the Bride of Christ.

106. Here she faithfully calleth to the fiery soul, viz. to her

See the three principles,  
chap. 10. from verse 47. to verse 51.

Bridegroom, and exhorteth him to repentance, and to the unburthening of himself, or going from the abomination of vanity.

107. Here war assaulteth the whole man, wherein the outward fleshly man lusteth against the inward spiritual man, and the spiritual against the fleshly: and so man is in continual warfare and strife, full of trouble, misery, anguish and care.

108. The inward, saith to the fiery soul: O my soul: O my love! turn I beseech thee, and go forth from vanity, or else thou lovest my love, and the noble Pearl.

109. Then saith the outward Reason, viz. the bestial soul; Thou art foolish, wilt thou be a fool, and the scorn of the world? Thou needest the outward world to maintain this life: Beauty, Power and Glory is thy chiefest Treasure, wherein onely thou canst rejoyce and take delights.  
Why



Why wilt thou cast thy self into anguish, misery, and reproach? Take thy pleasure, which will do both thy flesh and thy mind good.

110. With such filth the true man is oft defiled, *viz.* the outward man defileth himself, as a Sow in the mire, and obscureth his Noble Pearl: For the more vain the outward man groweth, the more dark the inward man cometh to be, till at length it disappeareth together.

111. And then the fair Paradisical Tree is gone, and it will be very hard to recover it again: for when the outward light, *viz.* the outward soul is once enlightened, so that the outward light of Reason is kindled by the inward light; then the outward soul commonly useth to turn hypocrite, and esteem it self divine, and though the Pearl be gone, which sticks hard to many a man.

## Of Regeneration.

112. And so the tree of Pearl in the Garden of Christ, is often spoyled; concerning which the Scripture maketh a hard knot, [or conclusion] viz. That those who have once tasted the sweetness of the world to come, if they fall away again, they shall hardly see the Kingdome of God.

113. And though it cannot be denied, but that the gates of grace do yet stand open; yet the seeming light of the outward Reason of the soul so keepeth them back, that they suppose they have the Pearl, and yet live to the vanity of this world, and dance with the Devil after his pipe.

## CHAP. V.

*How a man may call himself a Christian, and how not.*

114. **H**ere a Christian should consider wherefore he calleth

### *Of Regeneration.*

calleth himself a Christian, and ponder well whether he be one or no: For surely my learning to know and understand that I am a sinner, and that Christ hath killed my sins on the Cross, and shed his blood for me, doth not make me a Christian.

115. The inheritance belongeth onely to the children: A maid-servant in a house knoweth well enough what the Mistris would have to be done, and yet that maketh her not an heir of her Mistrisses goods: The very Devils know that there is a God, yet that doth not change them into Angels again. But if the Maid-servant in the house shall be married to the Son of her Mistris, then she may come to inherit her Mistrisses goods. And so it is to be understood also in our Christianity.

116. The children of the Historie are not the heirs of the goods

goods of Christ, but the legitimate children, regenerated of the Spirit of Christ: For God said to *Abraham*, Cast out the son of the Bond-woman, he shall not inherit with [the Son of] the Free: For he was a scorner, and but a Historical son of the faith and spirit of *Abraham*: and so long as he continued such a one, he was not a true inheritor of the faith of *Abraham*, and therefore God commanded he should be cast out from inheriting his goods, which was a type of the Christendome which was to come.

117. For the promise of Christendome was made to *Abraham*; therefore the type was then also represented by two brethren, viz. *Isaac* and *Ishmael*, [shewing] how Christendome would behave it self, and that two sorts of men would be in it, viz. true Christians & lip-Christians, who under the Title of Christianity would

would be but mockers, as *Ishmael* and *Esau* was, who also was a type of the outward *Adam*, as *Jacob* was a type of *Christ*, and his true Christendome.

118. Thus every one that will call himself a Christian, must cast away, and out from himself, the son of the Bord-woman, that is, the earthly will, and be evermore killing and destroying of it, and not settle it in the inheritance.

119. Nor give the Pearl to the Bestial man, for him to sport himself withall continually in the outward light, in the lust of the flesh: but we must with our Father *Abraham*, bring the son of the right will to Mount *Moriah*, and be willing in obedience to God, to offer it up, alwaies willingly dying from sin in the death of *Christ*, giving no place to the Beast of vanity in the Kingdom of *Christ*, nor suffering it to grow wanton,

wanton, proud, covetous, en-  
 vious and malicious; all these  
 are the properties of *Ishmael* the  
 son of the Bond-woman, whom  
*Adam* begat in his vanity, of  
 the wanton whore the false Bond-  
 woman, by the Devils imagina-  
 tion, out of the earthly property  
 in flesh and blood.

120. This Mocker and Titu-  
 lar-Christian is the son of a  
 whore, he must be cast out: for  
 he must not inherit the inheri-  
 tance of Christ in the Kingdome  
 of God: he is not fit, he is but  
*Babel*, a confusion of that one  
 language into many languages:  
 he is but a talker, and a wrangler  
 about the inheritance, he means  
 to get it to himself by talking and  
 wrangling, by the hypocrisie of  
 his lips, and seeming holiness,  
 and yet he is but a blood-thirsty  
 murderer of his brother *Abel*,  
 who is a true heir.

121. Therefore we say what  
 we

we know, that he that will call himself a true Christian, must try himself, and [find] what kind of properties drive and rule him; whether the Spirit of Christ driveth him to truth and righteousness, and to the love of his neighbour: so that he would willingly do good, if he knew but how to perform it.

122. Now if he find that he hath such a hunger after such a virtue, then he may surely think that he is drawn. And then he must put it in practice, and not have a will onely without doing: The drawing of the Father, to Christ, consisteth in the will, but the true life consisteth in the doing: for the right Spirit doth that which is right.

123. But if there be the will to do, and yet the doing followeth not, then the true man is [shut up] in vain lust, which keepeth the doing captive, and he is but  
an

an hypocrite and an Ishmaelite, he speaketh one thing and doth another, and witnesseth that his mouth is a lyar; for he himself doth not that which he teacheth, and so he onely serveth the Bestial man in vanity.

124. For he that will say, I have a will, and would willingly do good but for the earthly flesh which I have, which keepeth me back that I cannot; yet I shall be saved by grace, for the merits of Christ: I comfort my self with his merit and sufferings, he will receive me of meer grace, without any merits of my own, and forgive me my sins; such a one, I say, is like him that knew what food was good for his health, yet did not eat of it, but eat poyson in stead thereof, from whence sickness and death would follow.

125. What good doth it the soul to know the way to good, if it will not walk therein, but go a wrong way that leadeth not to God?

K

What



What good will it do the soul to comfort it self with the filiation of Christ; with his passion and death, and so flatter it self, if it will not enter into the filial birth that it may be a true child, born out of the Spirit of Christ &c. out of his suffering, death, and resurrection? Surely the tickling and flattering of it self with Christs merits, without the true innate childship, is falshood and a lye, whosoever he be that teacheth it.

126. This comfort belongeth onely to the penitent sinner, who striverth against sin, and the anger of God. When temptations come, and the Devil assaulteth the soul, then the soul must wholly wrap it self up in the passion and death of Christ, and in his Merits.

127. Christ indeed hath merited [redemption for us] alone, but he hath not merited it as such a merit, (for upon a Merit a Reward is given) that for his own proper merits sake he would outwardly freely grant us his childship, and so receive

us for children [when we are none.]

No, he \* himself is the merit, he is <sup>\* Note</sup> the open gate [that leadeth] through <sup>Christ</sup> death, through that gate we must <sup>in the</sup> enter: But he receiveth no beast <sup>merits</sup> into his merit, but those onely that turn and become as children: those children that come to him are his reward, which he hath merited and deserved.

I 28. For thus he said, Father, the men were thine, and thou hast given them to me, [as my reward] and I will give them eternal life. But the life of Christ will be given to none, unless they come to him in his Spirit, into his humanity, suffering and merit, and in his merit be born a true child of the merit.

I 9. We must be born of his Merit, and put on the merit of Christ in his passion and death: not \* out- <sup>\* Or</sup> wardly with verbal flattery, with <sup>ab ex-</sup> bare comforting [of our selves] and <sup>tra.</sup> \* Na- still remain aliens and strange chil- <sup>ture, or</sup> dren, of a strange Essence No, the <sup>sub-</sup> strange Essence inheriteth not the <sup>stance,</sup> or seed. <sup>child-</sup>

childship, but the innate essence inheriteth it.

130. This innate essence is not of this world, but in heaven, of which St. Paul speaketh, saying, *Our conversation is in heaven*; the filial essence walketh in Heaven, and Heaven is in man.

131. But if heaven in man be not open, and a man stand without heaven flattering himself, and say, I am still without, but Christ will receive me in by his grace, is not his merit mine? Such a one is in vanity and sin with the outward man, and with the soul in hell, viz. in the anger of God.

132. Therefore learn to understand rightly what Christ hath taught us, and done [for us;] he is our heaven, he must get a form in us, or else we shall not be in heaven. Thus then, the souls inward man, with the holy body of Christ, viz. in the New-birth, is in Heaven; and the outward mortal man is in the world, of which Christ spake, saying, My

My Sheep are in my hand, and none shall pluck them away, the Father, which gave them to me, is greater than all.

# CHAP. VI.

*Of the right and of the wrong going to Church, receiving the Sacraments, and Absolution.*

133. **B**Eloved brethren, we will tell you faithfully, not with flattering lips, to please the Antichrist, but from our \* Pearl, from \* <sup>Th</sup> a Christian essence and knowledge, <sup>virtue,</sup> not from the husk and Historie, but <sup>power,</sup> from a filial Spirit, from Christs <sup>or Spi-</sup> knowledge, as a Branch [growing] <sup>rit of</sup> on the Vine Christ, from the measure of that knowledge which is opened in us, according to the counsel of God.

134. Men tye us now-a-daies to the Historie, to the Material Churches of stone, which were indeed good in their kind, if men did

also bring the Temple of Christ into them. And men teach, that their absolution is a forgiving of sins, &c. That the Supper of the Lord taketh away sin: Also, that the Spirit of God is infused into men by the Ministry. All this hath a proper meaning, if it were truly expounded, and if men did not cleave meerly to the Husk.

135. Many a man goeth to Church twenty or thirty years, heareth Sermons, receiveth the Sacraments, and some hear Absolution read, or declared; and yet is as much a Beast of the Devil, and vanity; at the last, as at the first. A Beast goeth into the Church, and to the Supper, and a Beast cometh out from thence again.

136. How will he eat that hath no mouth? How will he hear that hath no hearing? Can any man eat that Food which is so shut up that he cannot get it? How will he drink that can come by no water?

137. What good doth it to me  
to

to go to the material Churches of stone, and there fill my ears with empty breath? Or to go to the Supper, and feed nothing but the earthly mouth, which is mortal and corruptible? cannot I feed and satisfie it with a piece of bread at home? What good doth it to the soul, which is an immortal life, to have the bestial man observe the form of Christs Institution, if it cannot obtain the Jewel of the Institution? For St. Paul saith of the Supper, *You receive it to judgement, because ye discern not the Lords body.*

138. The Covenant stands firm, and is stired in the use of the Institution: Christ profereth his Spirit to us in his Word, (*viz.* in his preached Word) and his Body and Blood in the Sacrament; and his absolution in a brotherly reconciliation [one to another.]

139. But what good doth it to a Beast, to stand and listen, and yet hath no hearing to [receive] the

\* *or* inward living Word, nor any \* *ves-*  
*ground.* sel wherein to lay the Word, that  
 it may bring forth fruit; of whom  
 Christ saith, the Devil plucketh the  
 Word out of their hearts, lest they  
 believe and be saved. But how can  
 he do so? Yes, being the word find-  
 eth no place in the hearing to stick  
 fast in.

140. And thus it is with Abso-  
 lution: what good doth it me for  
 one to say, I pronounce [or declare]  
 to thee, the absolution of thy sins,  
 when the soul is wholly shut up in  
 sin? Whosoever saith thus to a  
 sinner so shut up, erreth; and he  
 that receiveth it without the voyce  
 of God within himself, deceiveth  
 himself. *None can forgive sins but*  
*God onely.*

141. The mouth of the Preacher  
 hath not forgiveness of sins in his  
 own power; but it is the Spirit of  
 Christ in the voyce of the Priests  
 mouth that hath the power, if he  
 be also a Christian.

142. What good did it do to  
 those

those that heard Christ himself teaching on earth, when he said, *Come unto me all ye that are weary, and are heavy laden, and I will give you rest?* What good did it to those that heard it, and yet laboured not, nor were heavy laden? What became of the refreshment or rest then? being they had dead ears, and heard onely the outward Christ, and not the word of the Divine power; surely they were not refreshed: and so much good the bestial man hath also of his absolution, and so much good also the Sacraments do him.

143. The covenant now is open in the Sacraments, and in the \* of-<sup>\* Or</sup> fice of teaching also, the covenant <sup>Mini-</sup> is stirred: the soul doth enjoy it, <sup>stry.</sup> but in that property the mouth of the Soul is of.

144. That is, the outward Beast receiveth bread and wine, which it may have as well at home. And the fiery soul receiveth the Testament according to its property, viz. in the anger of God it receiveth  
K 5 the



the substance of the eternal world : but according to the property of the dark-world, as the mouth is , so is the food also which belongeth to the mouth ; he receiveth it to his own judgement , or condemnation. And after that manner the wicked shall behold Christ at the last judgement as a severe Judge ; but the Saints shall behold him as a loving Immanuel.

145. Gods anger standeth open in his Testaments towards the wicked, but towards the Saints, the heavenly loving kindness, and in it the power of Christ in the holy name JESUS, standeth open. What good doth the holy thing do to the wicked, that cannot enjoy it ? And what then is it, that can take away his sins, when his sin is but stirred and made manifest by it ?

146. The Sacraments do not take away sin, neither are sins forgiven thereby ; but it is thus : When Christ riseth then Adam dyeth in the essence of the Serpent :  
when

when the Sun riseth, the night is swallowed up in the day, and the night is no more: so sins are forgiven.

147. The Spirit of Christ eateth of his holy substance, the inward man is the receiver of the holy substance: he receiveth what the Spirit of Christ bringeth into him, viz. the Temple of God, Christs flesh and blood: But what doth this concern a Beast? Or what doth it concern the Devils? Or the soul that is in the anger of God? these eat of the heavenly body, that is in the heaven they dwell in, which is the Abyss, or bottomless pit.

148. And thus it is in the \* Of \* or  
fice of Preaching, the ungodly hear- *Mimic*  
eth what the outward soul of the *ly.*  
outward world preacheth; that he receiveth, viz. the Historie; and if there be straw and stubble in that which is taught, he sucketh the vanity out of that, and the soul sucketh the venomous poyson, and the murdering

cruelty of the Devil from it, wherewith that soul tickleth it self, in hearing how to judge and condemn others.

149. And if the Preacher be one that is dead, [ and hath no true life in him ] but soweth venome and reproach, proceeding out of his affections, then it is the Devil that teacheth, and the Devil that heareth; such teaching is received into a wicked heart, and bringeth forth wicked fruits, by which the world is become a Murthering Den of Devils; so that if you look among the Teachers and Hearers, there is nothing to be found but revilings, slanderings, and reproachings: also contention about words, and wrangling about the Husk.

150. But the holy Ghost teacheth in the holy Teacher, and the Spirit of Christ heareth through the soul, and the Divine house of the Divine sound in the holy Hearer; the holy man hath his Church in himself, wherein he heareth and teacheth.

151. But *Babel* hath a heap of stone, into that she goeth with her seeming holiness, and hypocrisie; there she loveth to be seen in fine cloathes, and there maketh a very devout and godly shew; the Church of stone is her God, in which she putteth her confidence.

152. But the holy man hath his Church about him every where, and in himself: for he alwaies standeth, and walketh, and sitteth, and lyeth down in his Church: he is in the true Christian Church, in the Temple of Christ: the Holy Ghost preacheth to him out of every creature: whatsoever he looketh upon, he seeth a Preacher of God therein.

153. Here now the scoffer will say, I despise the Church of stone, where the congregation meeteth: but I say I do not: for I do but discover the hypocritical Whore of *Babylon*, which committeth whoredome with the Church of stone, and termeth her self a Christian, but is indeed a Strumpet.

154 A true Christian brings his Holy Church [within him] into the congregation: His Heart is the true Church, where a man must practice the service of God. If I did go a thousand times to Church, and to the Sacrament every week, and heard absolution declared to me every day, and have not Christ in me, then all is false, an unprofitable fiction, and graven Image in *Babel*, and no forgiving of sins.

155 A Holy Man doth Holy works from the Holy strength of his mind: the work is not the expiation, or reconciliation, but it is the building which the true Spirit buildeth in his substance: it is his habitation: but the fiction and fancy is the habitation of the false Christian, into which his soul entrencheth with dissimulation. The outward hearing reacheth but to the outward, and worketh in the outward only: but the inward hearing goeth into the inward, and worketh in the inward.

156. Dissemble, roar, cry, sing, preach and teach as much as thou wilt, if thy inward Teacher and Hearer be not open, then all is nothing but *Babel*, a fiction, and a graven Image, whereby the Spirit of the outward world doth model and make a graven Image in resemblance to the inward.

157. And maketh a holy shew therewith, as if he did [perform some Divine, or] Holy service to GOD; whereas many times in such service and worship, the Devil worketh mightily in the imagination, and very much tickleth the heart with those things which the flesh delighteth in, which indeed not seldome happeneth to the children of GOD, as to their outward man, if they do not take great heed to themselves, the Devil doth so list them.

## CHAP. VII.

*Of unprofitable opinions, and strife  
about the Letter.*

158. **A** True Christian, who is born anew in the Spirit of Christ, is in the simplicity of Christ, and hath no strife or contention with any man about Religion: he hath strife enough in himself, with his own bestial evil flesh and blood: he continually thinketh that he is a great sinner, he is afraid of God; but the love of Christ pierceth through, and expelleth that fear, as the day swalloweth up the night.

159. But the sins of the ungodly man rest in the sleep of death, and bud forth in the pit, and bring forth fruit in hell.

160. The Christendome [that is] in *Babel*, striveth about knowledge, how men ought to serve God, and glorifie him; also how to know God, and what he is in his essence

essence and will; and they preach peremptorily, that whosoever is not one and the same in every particular with them for knowledge and Opinions, is no Christian, but a Heretick.

161. Now I would fain see how any can bring all their Sects so to agree in that one which might be called a true Christian Church, when all of them are scorers, every party of them reviling the other, and proclaiming it to be false.

162. But a Christian is of no Sect, he can dwell in the midst of Sects, and also appear in their services, and yet adhere and be addicted to no Sect: He hath but one knowledge onely, that is, Christ in him. He seeketh but one way, which is the *Desire*, alwaies willingly to do and teach, [ that which is ] right: and he putteth all his knowing and willing into the life of Christ.

163. He sigheth and wisheth continually, that the will of God might be done in him, and that his Kingdome



dome might be manifested in him: He daily and hourly killeth sin in the flesh: For, the seed of the woman, viz. the inward man in Christ, continually breaketh the Head of the [Serpent, viz. of the] Devil, which is in vanity.

164. His Faith is a Desire to God [and goodnes] which he wrappeth up into a sure hope, and therefore ventureth it upon the words of the promise, and liveth and dyeth therein: though, as to the true man, he never dyeth.

165. For Christ telleth us, saying, Whosoever believeth in me shall never dye, but hath pierced through from death to life; and Rivers of living waters shall flow from him, viz. good Doctrine and works.

166. Therefore I say, that whatsoever fighteth and contendeth about the Letter, is all *Babel*: The Letters [of the word proceed from, and] stand all in one root, which is the Spirit of God: as the many flowers stand all in the earth, and grow

grow by one another: None of them fight with the other about their colours, smell, and tast: they suffer the Earth, the Sun, the Rain, the Wind, the heat and cold to do with them as they please, and yet every one of them grow in their own Essence and property.

167. And so it is with the children of God, they have various gifts and knowledge, yet all from one Spirit: They all rejoyce at the great wonders of God, and give thanks to the most High in his wisdom: why should they long contend about him, in whom they live and have their being, and of whose substance they themselves are?

168. It is the greatest folly [that is] in *Babel*, for people to strive about Religion, as the Devil hath made the World to do. so that they contend about Opinions of their own forging viz. about the Letter: though the Kingdome of God consisteth in no Opinion, but in Power and Love.

169. As Christ said to his Disciples, and left it to them at the last, saying, *Love one another, as I have loved you; For thereby men shall know that you are my Disciples*: If men would as fervently seek after Love and Righteousness, as after Opinions, there would be no strife on Earth: and we should live as children in our Father; and should need no Law or Ordinance.

170. For God is not served by any Law, but onely by Obedience. Laws are for the wicked, which will not embrace Love and Righteousness, they are compelled and forced by Laws.

171. We all have but one only order, which is, to stand still to the Lord of all Beings, and resign our will up to him, and suffer his Spirit to play [what musick he will] and work and make in us what he will; and we give to him again, as his own fruits, that which he worketh and manifesteth in us.

172. Now, if we did not contend about

about the various fruits, gifts, and knowledge, but did acknowledge them in one another, like children of the Spirit of God, what could judge us? For, the Kingdome of God consisteth not in our knowing and supposing, but in power.

173. If we did not know half so much, and were more like children, and had but a Brotherly [mind, or good] will towards one another, and did live like children of one [and the same] mother, and as branches of one tree, taking our sap all from one root, we should be far more holy [than we are.]

174. Knowledge serves only to this end, to learn to know, (we having lost the Divine power in *Adam*, and so now are inclined to evil) that we have evil properties in us, and that doing of evil pleaseth not God, so that with our knowledge we might learn to do aright: Now if we have the power of God in us, and desire with all our powers to do, and to live aright, then our knowledge

knowledge is but our sport wherein we rejoyce.

175. For true knowledge is the Manifestation of the Spirit of God through the eternal wisdom: He knoweth what he will, in his children: He poureth forth his wisdom and wonders by his children, as the Earth [produceth] its various flowers.

176. Now if we dwell one with another like humble children in the Spirit of Christ, one rejoycing at the gifts and knowledge of another; who would judge [or condemn] us? who judgeth [or condemneth] the birds in the woods, that praise the Lord of all Beings, with various voyces, every one in its own Essence? Doth the Spirit of God reprove them, for not bringing their voyces into one harmony? doth not the sound of them all proceed from his power, and they sport before him?

177. Those men therefore that strive and wrangle about knowledge,

ledge, and the will of God, and despise one another for that, are more foolish than the birds in the woods, and the wild beasts, that have no true understanding: they are more unprofitable in the sight of the Holy God, than the flowers of the field, which stand still quietly [submitting] to the Spirit of God, and suffering him to manifest the Divine Wisdom and Power through them: yes, those men are worse than Thistles and Thorns [that grow] among fair flowers, for they stand still: indeed those men are like the ravenous Beasts and Birds of prey, which fright the other Birds from singing and praising God.

178. In sum; they are the growth of the Devil in the anger of God; which must by their pain yet serve the Lord: for by their plaguing, and persecuting, they press out the sap through the Essence of the children of God, so that they move and stir themselves in the Spirit of God, with praying, and

and continual fighting: in which the Spirit of God moveth himself in them.

179. For thereby the Desire is exercised, and so the Children of God grow green, flourish, and bring forth fruit; for the children of God are manifested in Tribulation, as the Scripture saith, *When thou chastisest them, they cry fervently to thee.*

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CHAP. VIII.

*Wherein Christian Religion consisteth, and how men should serve God and their Brethren.*

180. ALL Christian Religion wholly consisteth in this, To learn to know our selves; First, what we are, and whence we are come, how we are gone forth from the Unity into dissention, wickedness, and unrighteousness; how we have awakened and stirred up these things in us.

181. Secondly, how we were in the Unity when we were the children of God in *Adam* before he fell. Thirdly, how we are now in dissention and dis-union, in strife and contrariety. Fourthly, whither we go when we pass out of this corruptible Being; whither we go with the immortal, and whither with the mortal part.

182. In these four points our whole Religion consisteth, viz., to learn to come forth from dis-union and vanity, and to enter again into that one Tree, Christ in us, out of which we are all sprung in *Adam*.

183. We need not strive about any thing, we have no contention: Let every one exercise himself, in learning how he may enter again into the love of God and his Brother.

184. The Testaments of Christ are nothing else but a loving Bond, or brotherly covenant, where-

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— with God in Christ bindeth himself to us, and \* us to him: All teaching, willing, living, and doing, must aim at that. All teaching and doing otherwise whatsoever, is *Babel*, and a fiction, also a meer graven Image of pride in unprofitable judging, a disturbing of the world, and an hypocrisie of the Devil, wherewith he blindeth simplicity.

185. Every one whatsoever, that teacheth without the Spirit of God, and hath no divine knowledge, and yet setteth himself up for a Teacher in the Kingdome of God, and will serve God with teaching, [that teaching] is false, and doth but serve the belly, his Idol, and his own proud and insolent mind, in desiring to be honoured and accounted \* holy: he beareth an office to which he is set apart and chosen by the children of men, who do but flatter him, and for  
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favour have ordained him thereunto.

186. Christ said, *Whosoever entreth not by the door into the Sheep-fold, that is, through ME, but climbeth up some other way, the same is a thief and a murderer, and the Sheep follow him not.*

187. For they know not his voyce; he hath not the voyce of the Spirit of God, but the voyce of his own Art and Learning onely; himself teacheth, and not the Spirit of God: But Christ saith, *Every plant which my heavenly Father hath not planted, shall be plucked up by the roots.*

188. How then will he that is ungodly plant heavenly plants, that hath no seed [alive] in its power in himself? Christ saith expressly, the Sheep hear not his voyce, they follow him not.

189. The written Word is but

an instrument whereby the Spirit leadeth [ us to it self within us.] That Word which will teach, must be living in the literal Word: The Spirit of God must be in the literal sound, or else none is a Teacher of God, but a meer Teacher of the Letter, a knower of the Historie, and not of the Spirit of God in Christ.

190. All that men will serve God with, must be done in faith, viz. in the Spirit: the Spirit maketh the work perfect and acceptable in the sight of God. All that a man beginneth and doth in faith, he doth that in the Spirit of God, which Spirit of God doth co-operate in the work, and that is acceptable to God, for he hath done it in himself, and his power and vertue is in it, it is holy.

191. But whatsoever is done in Self, without faith, is but a figure and \* shell of a true Christian work.

\* Or  
Hut.

192. If thou servest thy brother, and dost it but in hypocrisy, and givest him unwillingly, then thou servest not God; for thy faith proceedeth not from love, nor entreth into hope, into thy gift. Indeed thou servest thy brother, and he for his part thanketh God, and he for his part also blesteth thee; but thou blestest not him: for thou givest him a \* grudging spirit in thy gift, which entreth not into the Spirit of God, into the hope of faith; therefore thy gift is but half given, and thou hast but half thy reward for it. \* Or church

193. The same is to be understood of receiving a gift: if any giveth in faith, in Divine hope, he blesteth his gift in his faith; but he that receiveth it unthankfully, and murmureth in his Spirit, he curseth it in the use or enjoyment of it. Thus every one shall have his own, whatsoever he soweth, that he shall also reap. 194.

194. And so it is in the office of teaching: whatever a man soweth, that also he reapeth: For if any man sow good seed from the Spirit of Christ, it sticketh in the good heart, and bringeth forth good fruit; but in the wicked that are not capable of it, the anger of God is stirred.

195. If any sow contentions, reproaches, mis-constructions, all ungodly people receive it into them, it sticketh in them also, and bringeth forth fruit accordingly, so that men despise, revile, slander, and mis-construct one another, out of which [Root] the great *Babel* is sprung and grown; where men, out of meer pride and strife, contend about the Historie, and the justification of a poor sinner in the sight of God; and thereby make the simple erre and blaspheme, insomuch that one brother despiseth and curseth the  
the

the other, [and excommunicateth] or casteth him to the Devil, for the Historie and the Letters sake.

196. Such Railers and Revilers fear not God, but to raise the great building of dissention; and seeing corrupt lust lyeth in all men in the earthly flesh still: therefore they raise and awaken abominations even in the simple children of God, and make the people of God, as well as the children of Iniquity, to blaspheme: and so are master-builders of the great *Babel* of the world, and are as usefull as a fift wheel in a Wagon: and beside that, they erect the hellish building.

197. Therefore it is highly necessary for the children of God to pray earnestly, that they may learn to know this false building, and go forth from it with their minds, and not help to build it up, and so themselves to per-

### *Of Regeneration.*

secure their fellow-children of God; whereby they keep themselves back from the Kingdome of God, and are seduced.

198. According to the saying of Christ to the Pharisees, *Woe unto you Pharisees: For you compass Sea and Land to make one Profelite; and when he is one, you make him twofold more the child of Hell than your selves:* which truly cometh to pass after the same manner, in these modern **Factions and Sects** among these **Cryers and Teachers of strife.**

199. I desire therefore, out of my gifts which are revealed to me from God, that all the children of God that intend to be the members of Christ, faithfully be warned to depart from such abominable contentions, and bloody fire-brands, and to go forth from all strife with their Brethren, and to strive onely after love and righteousness towards all men.

200. For he that is a good Tree, must bring forth good fruits, and must sometimes suffer Swine to devour his fruits, and yet must continue a good tree still, and be alwaies willing to work with God, and not suffer any evil to master him: And then he standeth and groweth in the Field of God, and bringeth forth fruit [to be set] upon Gods Table, which he shall enjoy for ever. *Amen.*

*All that hath breath praise the  
Name of the LORD.*

Ha le lu-JAH.

Finished by Jacob Behmen,  
24. Junii, 1622.



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The

THE  
FOURTH BOOK.

A  
Dialogue between a  
Scholar and his Master,  
Concerning  
The Super-sensual life.

Shewing how the Soul may attain to  
Divine Hearing and Vision: and what its  
Childship in the Natural and Supernatural  
life is, and how it passeth out of Nature  
into God, and out of God into Na-  
ture and Self again: also what  
its salvation and per-  
dition is.

Written in the *German* Language, Anno 1624.

By JACOB BEHMEN.

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Printed for H. B. 1654.

BOOK  
1 Cor. 2. 7, 8, 9, 10.

*We speak the hidden mystical wisdom  
of God, which God ordained before  
the world, to our glory; which none  
of the Rulers of this world knew,  
&c. But as it is written, Eia. 64.4.  
That which no eye hath seen, nor ear  
heard, neither hath it entered into the  
heart of man, that which God hath  
prepared for them that love him: but  
God hath revealed them to us by his  
Spirit: For the Spirit searcheth all  
things, yea, the deep things of God,  
&c.*

THE  
LIM



O F

The Super-sensual Life, or  
the life which is above sense.

In a \* Dialogue between a \* Scho- \* Or  
lar and his Master. *Confe-*  
*rence.*

I.  
*Scho-*  
*lar.*



He Scholar said  
to his Master :  
How may I  
come to the su-  
per-sensual life,

\* Or  
*Disciple*

I.  
*How*  
*men*  
*may*  
*come to*  
*the*  
*super*  
*sensual*  
*Life.*

that I may see God, and hear him  
speak ?

*Master.* His Master said : when  
thou canst throw thy self but for  
a moment into that, where no  
creature dwelleth, then thou hear-  
est what God speaketh.

2. *S.* Is that near at hand, or  
far off ?

*M.*

*Of the super-sensual life.*

*M.* It is in thee, and if thou  
\* or canst \* for a while cease from all  
thy Thinking and willing, thou  
shalt hear unspeakable words of  
God.

3. *S.* How can I hear, when  
I stand still from thinking and  
willing?

*M.* When thou standest still  
from the thinking and willing of  
Self; then the Eternal hearing,  
seeing and speaking, will be re-  
vealed in thee; and so God hear-  
eth and seeth through thee: thine  
own hearing, willing, and seeing,  
hindereth thee, that thou dost not  
see nor hear God.

4. *S.* Wherewith shall I hear  
and see God, being he is above  
Nature and Creature?

*M.* When thou art quiet or  
silent, then thou art that, which  
God was before Nature and  
Creature, and whereof he made  
thy nature and creature: then  
thou hearest and seest, with that,  
wherewith

*Of the super-sensual life.*

wherewith God saw and heard in thee, before thy own willing, seeing, and hearing began.

5. S. What hindreth or keepeth me back, that I cannot come to that?

✓ M. Thy own willing, hearing, and seeing: and because thou strivest against that out of which thou art come: thou breakest thyself off with thy own willing, from Gods willing, and with thy own seeing thou seest in thy own willing onely; and thy willing stoppeth thy hearing with thy own thinking of earthly natural things, and bringeth thee into a ground, and overshadoweth thee with that which thou willest, so that thou canst not come to that which is super-natural and super-sensual.

6. S. Being I am in Nature, how may I come through Nature, into the super-sensual ground, without destroying of Nature?

M.

*Of the super-sensual life.*

*M.* Three things are requisite here; the first is, thou must resign thy will to God, and sink thy self down to the ground in his mercy. The second is, thou must hate thy own will, and not do that, whereto thy own will driveth thee. The third is, thou must submit thy self under the Cross, that thou mayst be able to bear the Temptations of Nature and Creature: and if thou dost thus, God will speak into thee, and bring thy resigned will into himself, into the supernatural ground; and then thou shalt hear what the Lord speaketh in thee.

7. *S.* I must forsake the world, and my life to, if I should do thus.

*M.* If thou forsakest the world, thou comest into that whereof the world is made: and if thou losest thy life, and comest to have thy own power faint, then thy life is in that for whose sake

*Of the super-sensual life.*

fake thou forsakeſt it, viz. in God, from whence it came into the body.

8. S. God hath created man in 11.  
and for the natural life, to rule *How*  
over all creatures on Earth, and to *man*  
be a Lord over all things in this *muſt*  
world, and therefore it is reason *and*  
he ſhould poſſeſs it for his own. *may*  
*rule o-*  
*ver all*  
*crea-*  
*tures,*

M. If thou ruleſt over all crea-  
tures outwardly onely, then thy *and can*  
will and ruling is in a Beſtial *be like*  
kind, and is but \* an imaginary *all*  
transitory ruling: and thou bring- *things*  
eſt alſo thy deſire into a Beſtial *\* I-*  
Eſſence, whereby thou becom'eſt *mage-*  
infected and captivated, and get- *like*  
teſt alſo a Beſtial condition: but  
if thou haſt left the imaginary  
condition, then thou art in the  
\* ſuper-imaginarineſs, and ruleſt *\* I-*  
over all Creatures, in that ground *mage-*  
out of which they are created, and *like*  
nothing on Earth can hurt thee,  
for thou art like All-things, and  
nothing is unlike to thee.

9. S.



*Of the super-sensual life.*

9. S. O loving Master, pray teach me how I may come the shortest way to be like All-things.

M. With all my heart; do but think on the words of our Lord Jesus Christ, when he said, *Unless ye turn, and become as children, ye shall not see the Kingdome of God*: Now if thou wilt be like All-things, thou must forsake All-things, and turn thy Desire away from them, and not desire them, nor extend to possess that for thy own, which is something: For, as soon as thou takest something into thy Desire, and receivest it into thee for thy own, then that something is the same with thy self, and it worketh with thee in thy will, and then thou art bound to protect it, and to take care for it as for thy own Being: But if thou receive nothing into thy Desire, then thou art free from All-things, and rulest over All-things at once: for thou  
hast

*Of the super-sensual life.*

hast received Nothing for thy own, and art Nothing to all things, and all things are also Nothing to thee : thou art as a Child which understandest not what a thing is; and though thou dost understand it, yet thou understandest it without touching thy perception, in that manner, which God ruleth and seeth all things in, and yet nothing comprehendeth Him.

Thou didst also desire, that I would teach thee how thou mightst attain it, therefore consider the words of Christ, who said, *Without me you can do nothing* : In thy own power thou canst not come to such rest that no creature should touch thee, unles thou givest thy self wholly up to the Life of our Lord Jesus Christ, and resignest thy will and desire wholly to him, and wilt nothing without him, then with thy body thou art in the World, in the properties; & with thy

*Of the super-sensual life.*

thy Reason under the Crofs of our Lord CHRIST; but with thy will thou walkest in Heaven, and art at the end from whence all creatures are proceeded, and to which they go again: and then thou mayst behold all things outwardly with Reason, and inwardly with the Mind, and rule in all things, and over all things with Christ, to whom all power is given both in Heaven and on Earth.

ro. S. O Master, the creatures that live in me withhold me, that I cannot wholly yield and give up my self as I willingly would.

M. If thy will goeth forth from the creatures, then the creatures are forsaken in thee: they are in the world; and thy body onely is with the creatures, but spiritually thou walkest with God: and if thy will leaveth the creatures, then the creatures are dead

*Of the super-sensual life.*

in it, and live onely in the body in the world: and if thy will do not bring it self into them, they cannot touch the ioul: for Saint Paul saith, *Our conversation is in Heaven:* also, *You are the Temple of the holy Ghost, who dwelleth in you;* so then, the holy Ghost dwelleth in the will, and the creatures dwell in the body.

**I I. S.** If the holy Ghost dwell in the will of the mind, how may I keep my self so, that he do not depart from me?

**M.** Mark the words of our Lord Jesus Christ: *If you abide in my words, then my words abide in you.* If thou dost abide with thy will in the words of Christ, then his Word and Spirit abideth in thee: but if thy will goeth in to the Creatures, then thou hast broken off thy self from him, and then thou canst not any other way keep thy self, but by abiding continually in resigned humility,

*Of the super-sensual life.*

humility, and entring into continual Repentance, so that thou art alwaies grieved, that creatures live in thee: if thou dost thus, thou standest in a daily dying from the creatures, and in a daily ascending into Heaven in thy will.

*12. S.* O loving Master, pray teach me how I may come into such a continual Repentance.

*M.* When thou leavest that which loveth thee, and lovest that which hateth thee, then thou mayst abide continually in Repentance.

*13. S.* What is that which I must thus leave?

*M.* The creatures in flesh and blood, and all other things that love thee, love thee because thy will \*entertaineth them: the will must leave them, and account them enemies: and the Crois of our Lord Jesus Christ, with the reproach of the world, hateth thee, which thou must learn to love,

love, and take for a daily exercise of thy Repentance; and then thou shalt have continual cause to hate thy self in the creature, and to seek the eternal rest, wherein thy will may rest, as Christ said, In me you have rest, but in the world you have Anxiety.

14. S. How may I recover in such a Temptation as this?

M. If every hour thou dost once throw thy self beyond all Creatures, above all sensual Reason, into the meekest mercy of God, into the sufferings of our Lord, and yieldest thy self thereinto, then thou shalt receive power to rule over Sin, Death, and the Devil, over Hell and the world, and then thou mayst subsist in all Temptations.

15. S. Poor man that I am, what would become of me, if I should attain with my mind to that, where no Creature is?

M.

*M.* His Master said to him very kindly ; Loving Scholar , If it were , that thy will could break off it self for one hour , from all creatures , and throw it self into that , where no creature is , it would be over-clothed with the highest splendour of Gods glory , and would tast in it self the most sweet love of our Lord Jesus , which no man can expresse : and it would find in it self the unspeakable words of our Lord concerning his great mercy ; It would feel in it self , that the Cross of our Lord **CHRIST** would be very pleasing to it , and it would love that more than the Honour and goods of the world.

16. *S.* But what would become of the Body , since it must live in the Creature ?

*M.* The body would be put into the initiation of our Lord Christ , who said , his Kingdome was not of this World ; it would  
begin

begin to dye from without and from within: from without, from the vanity and evil deeds of the world, it would be an utter enemy to all Pride and Insolence: from within, it would dye from all evil Lusts and Envy, and would get a mind and will wholly new, which would be continually directed to God [ and Goodness. ]

17. S. But the World would hate and despise it for doing so: seeing it must contradict the World, and live and do otherwise than the World doth.

M. It would not take that as any harm done to it, but would rejoyce that it is become worthy to be like to the Image of our Lord Christ, and be willing to bear that Cross after our Lord, meerly that the Lord might bestow the Influence of his sweet love upon it.

18. S. What would become

M

of



of it, when the anger of God from within, and the wicked world from without should assault it, as happened to our Lord Christ?

*M.* Be that unto it, as unto our Lord Christ, when he was reproached, reviled, and crucified by the World and the Priests, he commended his soul into the hands of his Father, and so departed from the anguish of this world into the Eternal joy. So also it would get forth from the reproach and anguish of all the world, and penetrate into it self, into the great love of God, and be sustained and refreshed by the most sweet Name JESUS, and see and find in it self a new world springing forth through the anger of God: then a man should wrap his soul up therein, and account all things alike, and whether the *body* be in \* Hell, or on Earth, yet his mind is in the greatest love of God.

19. S. But how would his body be maintained in the world, and how would he maintain those that are his, if he should incur the displeasure of all the world?

M. He getteth greater favour than the world is able to bestow; for he hath God, and all his Angels for his friends, they protect him in all dangers and necessities: Also God is his blessing in every thing; and though sometimes it seem as if God would not [bless him] it is but for a Trial [to him] and the drawing of [Gods] love, that he might the more pray to God, and commit all his waies to him.

20. S. But he loseth all his good friends, and there will be none to help him in his necessity.

M. Yes, he getteth the hearts of all his good friends into his possession; and loseth none but his enemies, who before loved his vanity and wickedness.

21. *S.* How is it that he getteth his good friends into his possession?

*M.* He getteth the souls of all those that belong to our Lord Jesus, to be his brethren, and the members of his own life: for the children of God are but one in Christ, which one is Christ in all: therefore he getteth them all to be his fellow-members in the body of Christ: for they have the heavenly goods common, and live in one [and the same] love of God, as the branches of a Tree [spring] from one [and the same] sap. Also, he cannot want outward natural friends neither, as our Lord Christ did not want such: For though the high Priests and Potentates of the world would not love him which belonged not to him, nor were his members and brethren: yet those loved him that were capable of his words: so likewise those that

that love truth and righteousness, would love that man, and associate themselves to him, as *Nicodemus* did to Christ, [who came to him] by night, and in his heart loved Jesus for the truths sake, yet outwardly feared the world; and thus he shall have many friends that are not known to him.

22. S. But it is very grievous to be despised of all the world.

M. That which now seems hard and heavy to thee, thou wilt afterwards love it most of all.

23. S. How can it be that I should love that which hateth me?

M. Though thou lovest the earthly wildome now, yet when thou art over-clothed with the heavenly [wildome] thou wilt see that all the wildome of the world is but folly, and that the world hateth but thy enemy, viz. the mortal life; and when thou thy self comest to hate the will thereof, then thou also wilt begin

to love that despising of the mortal life.

24. S. But how may these two stand together, viz. that a man should both love and hate himself?

M. In loving thy self, thou lovest not thy self, as thy own; but as given [from] the love of God, thou lovest the Divine ground in thee by which thou lovest the Divine wisdom, Gods works of wonder, and thy brethren: But in hating thy self, thou hatest onely that which is thy own, wherein evil sticketh close to thee: and this thou dost, that thou mayst wholly destroy in thee [that which thou callest thine (when thou sayest I or my self do this or that) this thou wouldest wholly destroy] in thee, that thou mayst become a ground wholly divine. Love hateth [Self, or] that which we call I, because it is a deadly thing. and they two cannot well stand together:

together: for love possesseth Heaven, and dwelleth\* in it self; \* Or  
but that which I call I, pos-  
sesseth the world, and worldly  
things, and also dwelleth in it  
self; and as heaven ruleth the  
world, and as eternity ruleth time,  
so love ruleth over the natural  
life.

25. S. Loving Master, pray  
tell me, wherefore must love and  
trouble, friend and foe, be to-  
gether? would not love alone be  
better?

Love is, what its power, virtue, height, and good-  
ness is, where it dwelleth in man, also the nearest way  
to attain it.

M. If love dwelt not in trouble,  
it could have nothing to love; but  
its substance which it loveth, viz.  
the poor soul, being in trouble and  
pain, it hath cause to love its own  
substance, and to deliver it from  
pain, that it self also might be be-  
loved again: neither could it be  
known what love is, if it had not  
something which it might love.

26. S. What is the vertue, power, height, and greatness of love?

M. Its vertue is that nothing, [ whence all things proceed ] and its power is [ in and ] through all things: its height is as high as God, and its greatness is greater than \* God: whosoever findeth it, findeth nothing, and all things.

*\* Here is meant the manifestation of the Deity in the glorious eternal Light of the Divine Essence.*

27. S. Loving Master, pray tell me how I may understand this.

M. That I said, its vertue is that nothing, thou mayst understand thus: when thou art gone forth wholly from the creature, and art become Nothing to all that is Nature and Creature, then thou art in that eternal One, which is God himself, and then thou shalt perceive and feel the highest vertue of Love.

But that I said, its power is [ in and ] through all things, thou perceivest

perceivest and findest, that in thy own Soul and Body, when this great love is kindled in thee, it will burn more than any fire can do: Thou seest also in all the works of God, that love hath poured forth it self into all things, and is the most inward and most outward ground in all things: Inwardly, in the [vertue and] power, and outwardly in the [figure, form, or] shape [of every thing.]

And that I said, Its height is as high as God, thou mayst understand this in thy self, in that it bringeth thee to be as high as God himself is: as may be seen by our beloved Lord Christ in our humanity; which humanity love hath brought into the highest throne, into the power of the Deity.

But that I also said, Its Greatness is greater than GOD, that is also true: for love entrieth into that where God dwelleth not: as when our beloved Lord Christ



was in hell, hell was not God, but love was there, and destroyed death. Also, when thou art in anguish or trouble, God is not the anguish or trouble, but his love is there, and bringeth thee out of anguish into God: when God hideth himself in thee, love is there, and maketh him manifest in thee.

Also, that I said, whosoever findeth it, findeth nothing and all things; that is also true: for he findeth a super-natural, super-sensual abyss, having no ground, where there is no place to dwell in; and he findeth also nothing that is like it, and therefore it may be compared to nothing; for it is deeper than any thing, and is as nothing to all things; for it is not comprehensible: and because it is nothing, it is free from all things, and it is that only Good, which a man cannot express, or utter what it is.

But

But that I lastly said, He that findeth it, findeth all things, is also true, it hath been the beginning of all things, and it ruleth all things: If thou findest it, thou comest into that ground from whence all things are proceeded, and wherein they subsist; and thou art in it, a King over all the works of God.

28. S. Loving Master, pray tell me, where dwelleth it in man?

M. Where man dwelleth not, there it hath its seat in man.

29. S. Where is that in a man's self, where man dwelleth not?

M. It is [in] the soul, [that is] resigned to the ground, where the soul dyeth to its own will, and willeth no more [of] it self, but onely what God will: and there \* it dwelleth: for, so much of the \* Love soul, as its own will is dead to it self in, so much place love hath taken up therein: for where

where its own will fate before ,  
there now is nothing ; and where  
nothing is, there the love of God  
is working alone.

30. S. But how may I com-  
prehend it without the doing of  
my will ?

M. If thou wilt comprehend  
\* viz. it, \* it flyeth away from thee ; but  
*in thy* if thou yieldest thy self wholly up  
*own* to it , then thou art dead to thy  
*will.* self in thy will , and love will  
then be the life of thy Nature ;  
it killeth thee not, but quickneth  
thee according to its life ; and  
then thou livest , yet not to thy  
own will, but to its will, for thy  
will becometh its will , and then  
thou art dead to thy self , but li-  
vest to God.

31. S. How is it , that so few  
find it, when all would fain have  
it ?

M. They all seek it in some-  
thing, viz. in an Imaginary opi-  
nion ; in self-desire , whereto al-  
most

most all have a peculiar natural Lust [or Inclination] and though Love should proffer it self to them, it would find no place in them, because the Imaginariness that is in their own will hath set it self in the place thereof; and so the Imaginariness of self-lust would have the love in it: but love flyeth away; for it dwelleth onely in Nothing, and therefore they find it not.

32. *S.* What is the Office of it in Nothing?

*M.* Its office is, to penetrate without intermission into something; and if it find a place in something which standeth still, then its office is to take possession thereof, and to rejoyce therein, with its flaming fire of Love, more than the Sun in this world: and without intermission to kindle a fire in something, and to consume the something, and to over-flame it self therewith.

33. *S.* O loving Master ! How shall I understand this ?

*M.* If it may but kindle a fire in thee , thou shalt feel how it consumeth thy [ self which thou callest, ] I : and rejoyceth so exceedingly in thy fire , that thou wouldest rather suffer thy self to be killed , than to enter again into thy something ; Its flame also is so great , that it would not leave thee , though it should cost thy Temporal Life, it would go with thee in its fire into Death ; and if thou wentest into Hell , it would break Hell in pieces for thy sake.

34. *S.* Loving Master, I can no more endure any thing should divert me ; how shall I find the nearest way to it ?

*M.* Where the way is hardest , there walk thou , and take up what the world rejecteth ; and what the world doth , that do not thou : walk contrary to the world in All things , and then thou

*Of the super-sensual life.*

thou comest the nearest way to it.

35. S. If I should walk contrary to every thing, I must needs be in meer misery and unquietness, and I should also be accounted a fool.

M. I do not bid thee do harm to any, but because the world loveth onely deceit and vanity, and walketh in false [and wicked] waies; therefore if thou wilt act a clean contrary part to the waies thereof in all things, walk onely in the right way: for the right way is contrary to all the waies of the world.

But that thou sayst, thou shouldst be in meer anguish [and trouble] that indeed will be so, according to the flesh, and it will give thee occasion of continual Repentance, and in such Anxiety the Love must willingly kindle its fire.

That thou sayst also, thou shouldst be accounted a silly fool,

is true ; for the way to the love of God is folly to the world, but wisdom to the children of God : when the world perceiveth this fire of love in the Children of God , it saith they are turned fools : but to the children of God it is the greatest Treasure , [ so great ] that no Life can express it , nor Tongue so much as name what the fire of the infla-

\* Or <sup>Bright-</sup> <sup>er,</sup> <sup>\* Powerfull,</sup> <sup>virtual,</sup> <sup>or</sup> <sup>strengthening</sup> ming love of God is, it is \* whiter than the Sun , and sweeter than any thing, it is far more \* nourishing than any meat or drink, and more pleasant than all the joy of this world : whosoever getteth this, is richer than any King on Earth, more noble than any Emperour can be , and more potent and strong than all [ Authority ] and Power.

36. S. Then the Scholar asked his Master further saying , Whither goeth the soul when the body

body dyeth? be it either \* saved \* <sup>or</sup> damned?

*bleſſ'd and damned ſouls go when they depart, and how Heaven and Hell is in man.*

*M.* His Maſter answered: It needed no going forth, onely the outward mortal life with the body do ſeparate themſelves from the ſoul, the ſoul hath Heaven and Hell in it ſelf before, as it is written, *The Kingdome of God cometh not with outward obſervation; Neither ſhall they ſay, Lo here, or Lo there it is, for behold the Kingdome of God is within you:* and whether of the two, viz. Heaven or Hell, ſhall be manifeſted in it, in that the ſoul ſtandeth.

37. *S.* Doth it not enter into Heaven or Hell as a man entred into a houſe, or as a man goeth through a hole [door or window] into another world?

*M.*



*M.* No, there is no such kind of entring: for Heaven and Hell are present every where; and it is but the turning in of the will either into Gods love, or into his anger; and this cometh to pass in this life; according to that of *St. Paul*, *Our conversation is in Heaven*: and *Christ* saith also, *My sheep hear my voyce, and I know them, and they follow me, and I give them the Eternal life, and none shall pluck them out of my Hand.*

38. *S.* How cometh this entring of the will into Heaven or Hell, to pass?

*M.* When the ground of the will yieldeth it self up to God, then it sinketh down from it self beyond all ground & place where GOD onely is manifest, worketh and willeth: and then it becometh nothing to it self, as to its own willing, and so God worketh and willeth in it: and  
God

God dwelleth in this resigned will, whereby the soul is sanctified, and so cometh into Divine Rest. Now when the body is dead, the soul is throughly penetrated all over with the love of God, and throughly enlightned with the light of God, as the fire throughly enflameth a [bright shining hot] iron, whereby it loseth its darkness: and this is the hand of Christ, where the love of God throughly inhabiteth the soul all over, and is a shining light, and a new life in it; and then it is in heaven, and a Temple of the holy Ghost, and is it self the very heaven of God in which he dwels.

But the ungodly soul will not in the time of this life, enter into the Divine Resignation of its will, but goeth on continually in its own lust and falshood, in the will of the Devil: it receiveth into it self nothing but wickedness, lyes, pride, covetousness, envy,

envy, and anger, and yieldeth its will into them; and so this vanity also becometh manifest, and working in the soul, and throughly penetrateth it all over, as fire doth [a burning hot] Iron; and this soul cannot come to Divine rest: for Gods anger is manifested in it. Now when the body parteth from this soul, eternal grief and despair beginneth; for it perceiveth and findeth, that it is become a meer tormentive abomination, and is ashamed to strive to enter with its false will into God, nay it cannot: for it is captivated in the wrath, and is it self meer wrath, and hath shut it self up therewith by its \* false desire which it hath raised up in it self: And since the light of God shineth not in it, and that his love toucheth it not, it is a great darkness, and an aking anguishing source of fire, and carrieth hell in it self, and cannot

\* Or  
soul

cannot see the light of God. Thus it dwelleth in it self in hell, and needeth no entring [into it;] for wherein soever it is, it is in Hell: and though it should cast it self many hundred thousand miles from its [present] place, yet there it is in the same property, source and darkness [it was in.]

39. S. How cometh it then, that a holy soul in this [lifes] time, doth not perfectly perceive that light, and great joy? nor a wicked soul feel hell, when both of them are in man, and one of them of necessity worketh in him?

M. The Kingdome of Heaven in the Saints is working and sensible in their faith, they feel the love of God in their faith, by which the will yieldeth it self up into God: But the natural life is compassed with flesh and blood; and in the contrariety of Gods anger, is compassed with the vain lust of this world, wch continually  
doth

doſt thoroughly penetrate the outward mortal life, where the world on one ſide, the Devil on the other, and on a third the curſe of the anger of God in fleſh and blood, thoroughly penetrateth and fiſteth the life, whereby the ſoul is often in anguiſh, when hell thus aſſaulteth it, and would ma-niſeſt it ſelf in the ſoul: But the ſoul ſinketh down into the hope of Divine grace, and ſtandeth like a fair Roſe in the midſt of Thorns, till the Kingdome of this world falleth off from it in the death of the body: and then the ſoul becometh firſt truly manifeſt in the love of God; having nothing more to hinder it: but the ſoul during the time of this life, muſt walk with Chriſt in this world, and then Chriſt delivereth it out of its own hell by thoroughly penetrating it with his love, and ſtandeth by it in hell, and changeth its hell into heaven.

But

But that thou sayst, Why do not the wicked feel hell in the time of this life? I answer, he feeleth it indeed in his false [or wicked] conscience, but he understandeth it not: for he hath earthly vanity yet, with which he is enamoured, and in which he taketh delight and pleasure: also the outward life hath yet the light of the outward nature, and so the pain cannot be reveiled; but when the body dyeth, the soul cannot enjoy such temporal pleasure any longer, and the light of this outward world is also extinguished to it: and then it standeth in eternal hunger and thirst after such vanity as it was in love withall here [in this life] yet it can reach nothing but that false will which it \* im- \* *Im-* printed [in it self] which it had *pressed.* too much of in this life, & yet was not contented; but then it hath a little of it, which maketh it to be

be in everlasting hunger and thirst after vanity, wickedness, and [ vile ] lewdness; it would fain do more evil still, but it hath not wherein or wherewith to perform it, and therefore it performeth it onely in it self. And this hellish hunger and thirst cannot be fully manifested in it, till the body dyeth, wherewith the soul hath played the wanton in voluptuousness, and which hath ministered to the Soul what it lusted after.

*Where  
the An-  
gels  
and  
Devils  
dwell  
in this*

40. S. Heaven and Hell being in us in strife in this [lifes] time, and God being also thus near us, where do the Angels and Devils dwell?

*(worlds) time, how far Heaven and Hell are asunder; and what, and whence the Angels and Souls are,*

M. Where thou dost not dwell as to thy self and thy own will, there the Angels dwell with thee, and every where all over: but where

where thou dwellest as to thy self and thy own will, there the Devils dwell with thee; and every where all over.

41. S. I understand not this.

M. Where the will of God willeth in any thing, there God is \* manifested, and in that ma- \* Or  
nifestation the Angels also dwell; <sup>Revealed.</sup>  
but where God in any thing willeth not with the will of the thing, there God is not manifested to it, but dwelleth in himself, without the co-operating of the thing; in that thing its own will is without G O D S will, and there the Devil dwelleth, and all whatever is without God.

42. S. How far then is Heaven and Hell from one another?

M. As [far as] day and night, something and nothing; [are one from another;] and they are in one another; and they do cause joy and trouble one to another.

N Heaven



Heaven is through the whole world, and without the world all over, without being divided or included in a place, and worketh through the Divine Manifestation but onely in it self, and in that which cometh into it, or in that wherein it becometh manifest, and there God is revealed: for heaven is nothing but a manifestation of the eternal One, wherein all worketh and willeth in quiet love.

Hell also is through the whole world, and dwelleth and worketh also but in it self, and in that wherein the foundation of Hell is manifested, *viz.* in Self, and in the false [or evil] will. The visible world hath both [Heaven and Hell] in it: Man, as to his Temporal life, is onely of the visible world, and therefore during the time of this life, he seeth not the spiritual world: for the outward world, with its substance, is

a

a cover to the spiritual world, as the soul is covered with the body; But when the outward man dyeth, then the spiritual world, as to the soul, is manifested either in the eternal light, with the holy Angels, or in the eternal darkness, with the Devils.

43. S. What is an Angel, or the soul of a man, that they may be manifested thus either in Gods love or anger?

M. They came from one original, they are a \* Branch of the \* Or Divine Science of the Divine will, sprung from the Divine Word, and made an object of the Divine Love; they are [come] out of the ground of eternity, from whence Light and Darkness spring, viz. Darkness consisting in the receiving of Self-desire, and Light consisting in willing the same with God, and there the love of God is in the working; but in the receiving of Self in the

N 2

willing

willing of the soul, Gods will worketh in pain, and is a Darkness, that the light may be known: They, [Heaven and Hell] are nothing else but a manifestation of the Divine will, either in light or darkness, according to the properties of the spiritual world.

*What the body of man is* 44. S. What then is the Body of a Man?  
*and why the soul is capable of receiving good and evil.*

M. It is the visible world, an Image and essence of all that the world is; and the visible world is a manifestation of the inward spiritual world, [come] out of the eternal light, and out of the eternal darkness, out of the spiritual weaving, [twining or connexion:] and it is an object or resemblance of eternity; where-with eternity hath made it self visible; where self-will, and resigned will, viz. evil and good, work one with another: and

and such a substance the outward man also is ; for God created man of the outward world, and breathed into him the inward spiritual world, for a soul and an understanding life, and therefore in the things of the outward world, man can receive and work evil and good.

45. S. What shall be after this world, when all things perish ? *of the perishing of the*

*world: of mans body in and after the Resurrection: where Heaven and Hell shall be: of the last judgement, and wherefore strife in the Creatures must be.*

M. The material substance onely ceaseth, viz. the four elements, the Sun, Moon, and Stars, and then the inward world will be wholly visible and manifest: But whatsoever hath been wrought by the Spirit in this time, whether evil or good, I say, every work shall separate it self there in a spiritual manner, either into the [eternal] light, or into the eternal

darkness: for that which is born from each will, penetrateth again into that which is like it self. And there the darkness is called Hell, and is an eternal forgetting of all good; and the light is called the Kingdome of God, and is an eternal joy, and an eternal praise in the Saints, that \* *say*. they are delivered from the \* evil pain.

The last judgement is a kindling of the fire both of Gods love and anger; in which the matter of every substance perisheth, and each fire shall attract its own into it self, *viz.* the substance that is like it self; that is, Gods fire of love draweth into it whatsoever is born in the love of God, in which also it shall burn after the manner of love, and yield it self up into that substance. But the pain draweth into it self what is wrought in the anger of God in darkness, and consumeth the  
false

falle substance ; and then there remaineth onely the painfull [or aking] will in its own form, image and figure.

46. S. What Matter and Form, [or shape] shall our bodies rise with?

M. It is sown a natural, gross, and elementary body, which in this [life] time, is like the outward elements ; and in this gross body there is the subtil power and vertue ; as in the earth there is a subtil good vertue, which is like the Sun ; and is one and the same with the Sun ; which also in the beginning of time, did spring and proceed out of the Divine power and vertue, from whence all the good vertue of the body hath been received : this good vertue of the mortal body shall come again, and live for ever in a kind of transparent, Crystalline, material property, in spiritual flesh and blood : as also the good

vertue of the earth [shall,] when the earth also shall be Chrystalline, and the Divine light shine in every thing [that hath a Being, Essence or Substance:] And as the gross earth shall perish, and not return; so also the gross flesh of Man shall perish, and not live for ever. But all things must appear before the judgement, and in the judgement be separated by the fire; yes both, the earth, and also the ashes of the humane body: For when God shall once move the Spiritual world, every Spirit shall attract its spiritual substance to it self, *viz.* a good Spirit and soul shall draw to it self its good substance, and an evil one its evil substance. But we must here understand such a substantial material power & vertue, whose substance is meer vertue, like a material \* tincture, whose grossness is perished in all things.

\* Such  
a thing  
as hath  
all its

grosse, colours, and vertues, and yet transparent.

47. S. \* Shall we not rise again with our visible bodies, and live in them for ever ? \* See the 400<sup>th</sup> quest. on of the soul, 31 quest. 12. ver.

M. When the visible world perisheth, then all that which hath come out of it, and hath been external, shall perish with it: there shall remain of the world onely the heavenly Crystalline Nature and Form, and so there shall remain of Man also, onely the spiritual earth: For man shall be then wholly like the spiritual world, which as yet is hidden.

47. S. Shall there be also husband and wife, or children and kindred in the spiritual life, or shall one associate with another, as they do in this life ?

M. Why art thou so fleshly minded ? There will be neither husband nor wife, but all will be like the Angels of God, viz. Masculine Virgins: there will be neither son nor daughter, brother nor

N 5 sister,



sister, but all of one kind, all are but ONE in Christ, (as a Tree and its branches, are one) and yet several creatures, but God All in All. Indeed there will be spiritual knowledge of what every one hath been, and what he hath done, but no \* possessing or desire of possessing such things any more.

\* Or  
revel-  
ing, or  
using, or  
enjoy-  
ing.

49, S. Shall they all have that eternal joy & glorification alike?

M. The Scripture saith, Such as the People is, such is their God: Also it saith, *With the holy thou art holy, and with the perverse thou art perverse.* And St. Paul saith, *In the resurrection they shall exceed one another, as the Sun, & Moon, and Stars;* therefore know, they [the blessed] shall indeed enjoy Divine working, but their vertue and \* illumination shall be very different: all according as they have been endued in this [life] time, with

\* Or  
illustra-  
tion.

with power and vertue in their painfull working: For the painfull working of the creature in this [life] time, is the opening and begetting of Divine power, by which Gods power is made moveable and working. Now those that have wrought with Christ in this [life] time, and not in the lust of the flesh, shall have great power, and excellent glorification in them, and upon them: but others, who have onely expected and relyed upon an imputed satisfaction, and in the mean while have served their Belly-God, and yet at last have turned and obtained grace; those, I say, shall not have so great power and illumination; so that there will be as great a difference between them, as is between the Sun, Moon, and Stars, and as is between the flowers of the field, in their beauty, power, and vertue.

40. S. How shall the world be judged, and by whom?

M. With the Divine stirring [or Motion] by the Person and Spirit of Christ: Christ, by the word of God which became Man, shall separate from himself, all that belongeth not to Christ; and he shall wholly manifest his kingdome in that place where this world is: For the separating motion worketh all over through all at once.

51. S. Whither shall the Devils, and all the damned be thrown, when the place of this world is the Kingdome of Christ, and when it shall be glorified? Shall they be cast out of the place of this world? or shall Christ have, and manifest, his Dominion without the place of this world?

M. Hell shall remain in the place of this world every where; but hidden to the kingdome of heaven, as the Night is hidden in the

the Day; the light shall shine for ever in the darkness, and the darkness cannot comprehend it. And thus the light is the kingdom of Christ, and the darkness is Hell, wherein the Devils & the wicked dwell; and so they shall be suppressed by the Kingdom of Christ, and made a foot-stool, viz. a reproach.

52. S. How shall all People and Nations be brought to judgement?

M. The eternal word of God, out of which every spiritual creaturely life hath come, will move it self at that hour, according to Love and Anger in every life which is [come] out of the eternity, and will draw every creature before the judgement of Christ, to be sentenced by this motion of the Word; the life will be manifested in all its works, and every one shall seek and feel its judgement and sentence in it self.

self: for the judgement shall immediately, in the departure of the Body, be manifested in the Soul. The last judgement is but a return of the spiritual body, and a separation of the world, when the evil shall be separated from the good \* in the substance of the world, and in the body, and every thing enter into its eternal reservatory; and is a manifestation of the mysterie of God in every substance and life.

\* In  
or upon

53. S. How will the sentence be pronounced?

M. Here consider the words of Christ: *He will say unto those on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye cloathed me; I was sick, and in prison,*

prison, and ye visited me, and came unto me.

Then shall they answer him, saying, LORD, when saw we thee hungry, thirsty, a stranger, naked, sick, and in prison, and \* mi-  
nistred unto thee thus ?

\* Ser-  
ved, or  
helped.

Then shall the King answer and say unto them ; In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

And unto the wicked on his left hand he will say, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels : For I was hungry, thirsty, a stranger, naked, sick, and in prison, and ye have not ministred to me.

And they shall also answer him, and say ; When have we seen thee thus, and have not ministred to thee ?

And he will answer them, Verily, I say unto you, Inasmuch as ye

*Of the super-sensual life.*

*ye have not done it unto one of the least of these, ye did it not to ME.*

*And they shall depart into everlasting punishment; but the righteous into life eternal.*

54. S. Loving Master, pray tell me why Christ saith, What you have done to the least of these, you have done it to me: and what you have not done to them, neither have you done it to me? And how doth a man this to Christ so, as he doth it to himself?

*See the latter end of the answer following.*

M. Christ dwelleth really and essentially in the faith of those that wholly yield up themselves to him, and he giveth them his flesh for food, and his blood for drink; and so possesseth the ground of their faith, according to the inwardness of Man; and therefore a Christian is called a branch of the vine Christ, and a Christian, because Christ dwelleth spiritually in him, and whatsoever any shall

*\* Or the inward man.*

shall do to such a Christian in his bodily necessities, that is done to Christ himself who dwelleth in him: for such a Christian is not his own, but is wholly resigned to Christ, and is his peculiar possession, and therefore it is done to Christ himself. Therefore also whatsoever shall withdraw their hand from such a needy Christian, and will not serve him in his necessity, they thrust Christ away from themselves, and despise him in his members. When a poor person that belongeth to Christ, asketh [any thing] of thee, and thou denyest it him in his necessity then thou hast denied it to Christ himself. And whatsoever hurt any shall do to such a Christian, they do it to Christ himself. When any mock, reproach, revile, or reject or thrust away such a one, they do all that to Christ himself:

ye shall give him all that he needeth: *but*



but he that receiveth him, giveth him meat and drink, cloatheth him, and assisteth him in his necessities, he doth it to Christ himself, and to the [fellow] members of his own Body; nay thus, he doth it to himself if he be a Christian: for we are One in Christ, as a Tree and its Branches are one.

55. S. How then will those subsist in the day of that judgement, who torment and vex the poor and distressed, and deprive him of his very sweat, necessitating and constraining him by force to be subject to their wils, and account them their footstool, only that they may domineer and spend his sweat [labour and pains] in voluptuousness, pride, and vain-glory?

M. Those do it to Christ himself: and that which they do, belongeth to his severe sentence and judgement: for in so doing, they  
lay

lay violent hands on Christ, and persecute him in his members. And besides, they help the Devil to augment his Kingdome, and by such pressing and constraining them, they draw the poor off from Christ, and make him seek a lewd and unlawful way to fill his belly: Nay, they do the very same which the Devil himself doth; who, without intermission, resisteth the Kingdome of Christ [which consisteth] in love. All these, if they do not turn with their whole heart to Christ, and \* minister to \* <sup>Or</sup> him, must go into Hell fire, where <sup>there</sup> <sup>is</sup> nothing but such meer self [as that which he hath exercised over the poor.]

56. S. But how will it fare with those, and how will they subsist, that in this time do so contend about the Kingdome of Christ, and persecute, reproach, slander, and revile one another for it, [*viz.* for their Religion?]

M.

M. All those that have not yet known Christ, and are also but as a type or figure of Heaven and Hell, striving with each other for the victory.

All rising, swelling pride, which maketh striving about opinions, is an Image of Self; and whosoever hath not Faith and Humility, nor is in the Spirit of Christ [*viz.* love] is onely armed with the Anger of God, and helpeth forward the victory of

\* Or the \* Imaginary Self, *viz.* the Kingdome of Darknes, and the anger of God: For at the day of judgement, all Self shall be given to the Darknes, & all their \* unprofitable contentions, in which they seek not after love, but meerly after their Imaginary self, that they may boast themselves in their opinions, and stir up Princes to wars, for such Imaginary and conceited opinions sake, and so by those Images they lay wast and

\* Or  
Image-  
like, or  
graven  
Image.

19.19  
Acts  
19.19

and desolate whole Countreyes of people. All such things belong to the judgement which will separate the false from the true, and then all Images or opinions shall cease, and all the children of God shall walk in the love of Christ, and He in Us.

All whosoever in <sup>this time</sup> \* <sup>In</sup> of strife, are not zealous in the <sup>the time</sup> Spirit of Christ, and desirous to <sup>from</sup> further love onely, but seek their <sup>the fall</sup> own profit in strife, are of the <sup>to the</sup> Devil, and belong to the pit of <sup>resurre</sup> Darkness, and shall be separated <sup>rection</sup> from Christ: for in Heaven all serve God their Creator in humble love.

37. S. Wherefore then doth God suffer such strife and contention to be in this time?

M. The life [it self] standeth in strife, that it may be made manifest, sensible, and palpable, and that the wisdom may be made separable & known; and it maketh

the

the eternal joy of the victory [to be:] For there will arise great praise in the Saints from hence, that Christ in them hath overcome Darknes, and all self of Nature, and that they are delivered from the strife; at which they shall rejoyce eternally, when they shall know how the wicked are recompenced. And therefore God suffereth all things to stand in a free-will, that the eternal Dominion both of Love and Anger, of Light and of Darknes, may be made manifest & known, and that every life might cause and raise its own sentence in it self. For that which is now a strife and pain to the Saints in their misery, shall be turned into great joy to them; and that which hath been a joy and pleasure to ungodly persons in this world, shall be turned into eternal pain and shame to them. Therefore the joy of the Saints must arise

arise to them out of Death, ( as the light ariseth out of a Candle by the dying and consuming of it in its fire ; ) that so the life may be freed from the painfulness of Nature, and possess another world.

And as the light hath quite another property than the fire hath, for it giveth [ and yieldeth forth ] it self : but the fire taketh [ in ] and consumeth it self : so the holy life of meekness springeth forth through death, when self-will dyeth ; and then Gods will of love onely ruleth, and doth all in all. For thus the eternal One hath attained feeling and separability, and brought it self forth again with the feeling, through Death, in great joyfulness, that there might be an eternal delight in the infinite Unity, and an eternal cause of joyfulness, and therefore painfulness must now be the ground and cause of

of this motion [ or stirring to the manifestation of all things. ] And herein lyeth the mysterie of the hidden wisdom of God.

Every one that asketh receiveth,  
every one that seeketh findeth,  
and to every one that knocketh  
it shall be opened. The grace of  
our Lord Jesus Christ, and the  
love of God, and the communion  
of the holy Ghost, be with us  
all. Amen.

Heb. 12. 22, 23, 24.

Thank ye the Lord, for ye are  
now come to Mount Zion, to  
the City of God, to the heavenly  
Jerusalem, to the innumerable  
company of Angels, and to the  
general Assembly and Church  
of the first born, who are writ-  
ten in Heaven.

And to God the Judge of all, and  
to the Spirits of just men made  
perfect, and to Jesus the media-

tor

the  
And  
the  
tor of the new Testament, or Covenant.  
And to the blood of sprinkling, that  
speakeith better things than that of  
Abel. Amen.

raise, and glory, and wisdom, and  
thanksgiving, and honour, and power,  
and might, be unto him that sitteth  
upon the Throne, our G O D, and  
the Lamb, for ever and ever. Amen.

The Contents of this Treatise in brief,  
divided into eight parts.

I. From the 1. to the 7. question.  
How men may come to the super-  
sensual life.

II. From the 8. to the 11. question.  
How men must and may rule over all  
Creatures, and can be like all things.

III. From the 12. to the 24. question.  
How men may come to continual repen-  
tance, and may subsist in temptation.

IV. From the 25. to the 33. question.  
How love and sorrow stand together in  
one, and what love is, what its  
power and vertue, height and great-  
ness



*The Contents.*

ness is, and where it dwelleth in man. Also the nearest way to attain it.

V. From the 36. to the 39. question.  
Whither the blessed and damned souls go when they depart, and how heaven and hell is in man.

VI. From the 40. to the 43. question.  
Where the Angels and Devils dwell in this [worlds] time: How far heaven and hell are asunder; and what and whence the Angels and Souls are.

VII. The 44. question.  
What the body of man is, and why the soul is capable of receiving good and evil.

VIII. From the 45. to the 57. question.  
Of the perishing of the world, of man's body in and after the resurrection, where heaven and hell shall be: Of the last judgement, and wherefore the strife in the creature must be.

IV. From the 2. to the 3. question.  
How love and sorrow stand together in one, and what love is, what its power and virtue, height and growth.

A  
DIALOGUE

*Henry* Between *Mills*  
1828

The enlightned, and  
the un-enlightned Soul.

Composed by a Soul  
which loveth all that are  
the Children of JESUS  
CHRIST under the  
Cross.

Written in the German Language,  
*Anno 1624.*

By JACOB BEHMEN.

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Printed for H. B. 1654.

THE

the unenlightened Soul,

Composed by a Soul

the Children of JESUS

Written in the German Language

BY JACOB BEHMER

Printed for W. F. 1754



## The Way from Darkness to true Illumination.

**H**ere was a poor Soul  
wandred out of Pa-  
radise, and came in-  
to the Kingdome of  
this World, and  
there the Devil met with it, and  
asked, Whither dost thou go thou  
Soul that art half blind?

*The Soul said,*  
I would go see and speculate  
the Creatures of the world, which  
the Creator hath made.

*The Devil said,*  
How wilt thou look upon  
them, when thou canst not  
know their Essence and property?  
thou wilt look upon the outside  
only.

*The way from Darknes*

only, as upon a graven Image, and  
canst not know them throughly.

*The Soul said,*

How may I come to know their  
Essence and property?

*The Devil said,*

Thy eyes would be opened,  
[ to see them throughly ] if thou  
didst but eat of that from whence  
the creatures are come to be good  
and evil, and thou wouldst be as  
God himself is, and know what  
the creature is.

*The Soul said,*

I am now a noble and holy  
creature, but if I should do so, I  
should dy, as the Creator hath said.

*The Devil said,*

No, thou shouldst not dy at all,  
but thy eyes would be opened, and  
thou wouldst be as God himself,  
and receiue [or possess] good and  
evil. Also, thou shalt be mighty,  
powerfull, and [very] great, as I  
am: all the subtilty that is in the  
creatures, would be made known  
to thee.

*The*

*The Soul said,*

If I had the knowledge of Nature, and of the Creatures, I would then rule the whole world as I listed.

*The Devil said,*

The whole ground of that knowledge lyeth in thee: do but turn thy will [and desires] from God [or goodnes] into Nature, and the Creatures, and then there will arise in thee a lust to tast, and so thou mayst eat of the Tree of knowledge of good and evil, and so come to know all things.

*The Soul said,*

Well then, I will eat of the Tree of knowledge of good and evil, that I may rule all things by my own power, and be a Lord of my self, on earth, and do what I will, as God himself doth.

*The Devil said,*

I am the Prince of this world, and if thou wouldst rule on earth, thou must turn thy lust towards

4      *The way from Darknes*

my Image, [desire to be like me]  
that thou mayst get the cunning,  
wit, reason, and subtilty that my  
Image hath. And thus the Devil

\* *The* did present to the soul the \* *Mer-*  
*power* *cury* in \* *Vulcan*, that is, the fiery  
*that is* *in the* wheel of Essence [ or Substance ]  
*fire, or* in the form of a Serpent.  
*root of*

*the*  
*Creature, by which it is what it is: by which the*  
*\* Smith, Artificer, or workman doth work,*

*The Soul said,*

Behold, this is the power which  
can do all things, how may I do  
to have it ?

*The Devil said,*

Thou thy self also art such a  
fiery *Mercury*, if thou dost break  
thy will off from God, and bring  
thy desire into this Art, then thy  
hidden ground will be manifest-  
ed in thee, and then thou mayst  
work in the same manner also :  
But thou must eat of that fruit,  
wherein each of the four ele-  
ments in it self ruleth over the  
other,

other, and are in strife, the heat striving against the cold, and the cold against the heat; and so all the properties of nature work feelingly: and then thou wilt instantly be as the fiery wheel is, and so bring all things into thy own power, & possels them as thy own.

*The Soul did so, and what happened upon it?*

And when the soul broke its will thus off from God, & brought its desire into the *Vulcan* of *Mercury*, viz. the fiery wheel: there presently arose a lust to eat of the knowledge of good and evil, and the soul did eat thereof.

As soon as it had done so, \* *Vulcan* did kindle the fiery wheel of its Substance, and so all the properties of nature did awake in the soul, and exercised their own lust and desire. \* Or the Artificer in the fire.

First then, there arose the lust of pride, to be great, mighty, and powerfull; to bring all things

O 5 under



*The way from Darkness*

under subjection at command,  
and so be its own Lord without  
controul, to despise humility and  
equality; to esteem it self onely  
prudent, witty, and cunning, and  
account all folly that is not ac-  
cording to its way.

Secondly, arose the lust of co-  
vetousness, a desire of getting,  
which would draw all things to it  
self, into its possession: for when  
the lust of pride had turned away  
its will from God, then the life  
[of the soul] would not trust  
God any further, but would take  
care for its self, and therefore  
brought its desire into the crea-  
tures, viz. into the earth, metals,  
trees, [and other creatures,] and  
so the kindled fiery life became  
hungry, and covetous, when it  
had broken it self off from the u-  
nity, love, and meekness of God,  
and attracted to it self the four  
Elements and their essence, and  
brought it self into bestiality,  
and

and so the life became obscure,  
dark, voyd, and wrath; and the  
heavenly vertues and colours  
\* went out.

Thirdly, there awaked a sting-  
ing thorny lust in the fiery life;  
*viz.* envy, a hellish poyson,  
and a property which all Devils  
have, and a torment which makes  
the life an enemy to God, and to  
all creatures: Which envy and  
rage furiously in the desire of  
covetousness, as a sting of poy-  
son in the body: Envy cannot  
endure, but hateth and mischie-  
veth that which covetousness  
could not draw to it self, by  
which the noble love of the soul  
was smothered.

Fourthly, there awaked in  
this fiery life a torment, like fire,  
*viz.* anger, which would mur-  
ther and destroy all that which  
would not be subject to this  
pride. Thus the ground and foun-  
dation of hell, which is called the  
anger

\* Like  
a can-  
dle ex-  
tin-  
guished

*The way from Darkness*

anger of God, was wholly manifested in this soul, and thereby it lost the Paradise of God, and the Kingdome of Heaven, and became such a worm as the fiery Serpent was, which the Devil presented to the soul in his own Image and likeness. And so the soul began to rule on earth in a bestial manner, and did all things according to the will of the Devil, living in meer pride, covetousness, envy, and anger; and having no true love towards God any more; but there did arise in the stead thereof an evil bestial love of filthy Lechery, wantonness, and vanity, and there was no pureness more in the heart: for the soul had left Paradise, and taken the Earth into its possession, the Mind thereof was onely bent upon cunning knowledge, subtilty, and getting a multitude of natural things: no righteousness nor  
vertue

vertue remained in it at all : but whatsoever evil and wrong is committed, the soul covered it cunningly and subtilly under the cloak of its own power and authority [ Law ] and called it by the name of Right and Justice, and accounted it good.

*The Devil came to the Soul.*

Upon this the Devil drew near to the Soul, and brought it on from one vice to another; for he had taken it captive in his Essence, and did set joy and pleasure before it therein, and said to the soul: Behold now thou art powerfull, mighty, and noble: endeavour to be greater, richer, and more powerfull still: use thy knowledge, wit, and subtilty, that every one may fear thee, [ and stand in awe of thee ] and that thou mayst be respected, and get a great name in the world.

*The Soul did so.*

The Soul did as the Devil counsell'd

*The way from Darknes*

counsell'd it, and yet knew not that it was the Devil, but thought it was his own knowledge, wit, and understanding; and that it self did very well and right [all this while.]

*Jesus Christ met with the Soul.*

The Soul going on in this course of life, our dear and loving Lord Jesus Christ (with the love and wrath of God) who was come into this world to destroy the works of the Devil, and to execute Judgement upon all ungodly works; at a Time he met with the Soul, and spake, by a strong power, viz. by his Passion and Death, into the Soul; and destroyed the works of the Devil in it, and discovered the way to his grace to the Soul, and did shine upon it with his Mercy, calling it back to return and repent, and then he will deliver it from that monstrous deformed shape, vizard or Image which it had

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had gotten, and bring it into Paradise again.

*How Christ wrought in the Soul.*

Now when the spark of the [ love of God, or the ] Divine light, was manifested in the Soul, it presently saw it self, with its will and works, to be in Hell, in the wrath of God, and found that it was a mishapen ugly Monster in the presence of God, and the kingdom of Heaven; at which it was so affrighted, that the great anguish awaked in it, for the judgement of God was manifested in it.

*What Christ said.*

Upon this the Lord Christ spake into it with the voyce of his grace, and said, Repent, and forsake vanity, and thou shalt attain my grace.

*What the Soul did.*

Then the Soul in its ugly mishapen image, with the defiled coat of vanity, went before God, and intreated for grace, and the pardon

\* Or  
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pardon of its sins, and was strongly perswaded in it self, that the satisfaction and atonement of our Lord Jesus Christ did belong to it: But the evil properties of the Serpent formed in the Astral \* Spirit, would not suffer the will of the Soul to come before God, but brought their Lusts and Inclinations thereinto: For those evil properties would not dye to their own Lusts, nor leave or forsake the world; for they were come out of the world, and therefore they feared the shame of the world, in case they should forsake their worldly honour and glory.

But the poor Soul turned its countenance to God, and desired grace from God, viz. that God would bestow his love upon it.

*The Devil came to it again.*

But when the Devil saw that the Soul thus prayed to God, and would enter into Repentance, he drew near to the Soul, and thrust the

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the inclinations of the Earthly properties into its prayers, and disturbed the good thoughts [and desires] which pressed forward towards God, and drew them back again to earthly things, that they might have no access to God.

*The Soul sighed.*

The will of the Soul sighed after God, but the Thoughts arising in the Mind, that should penetrate into God, were destroyed [scattered and distracted] so that they could not reach the power of God; the poor Soul was more affrighted at this, that it could not bring its desires into God, and began to pray more earnestly: but the Devil with his desire took hold of the Mercurial-kindled-fiery wheel of life; and awakened the evil properties so, that evil or false inclinations arose and went into that thing, wherein they had taken pleasure and delight before.

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*The way from Darkness*

The poor Soul would very fain go forward to God with its will, and therefore used all its endeavours: but all its thoughts fled away from God into earthly things, and would not go to God.

The Soul sighed and bewailed it self to God, but it was as if it were quite and clean forsaken, and cast out from the presence of God; it could not get so much as one look of grace, but was in meer anguish, and also in great fear and tertour, and supposed every moment that the wrath and severe judgement of God would be manifested in it, and that the Devil would take hold of it [and have it] and so fell into such great heaviness and sorrow, that it became weary of all the joy and pleasure it took in temporal things, though it were never so delighted with them before.

The Earthly natural will desired those things still; but the  
Soul

Soul would willingly leave them altogether, and desired to dye to all temporal Lust and Joy, and longed onely after its first native Country from whence it came originally, but it found it self to be far from thence, also in great distress and want, and knew not what to do: yet resolved to enter into it self, and still stir it self up to pray more earnestly.

*The Devils opposition.*

But the Devil opposed it, and with-held it that it could not bring it self into any greater fervency, or Repentance.

The Devil awaked the earthly lusts in its heart, that the inclinations might still keep their \*e\* or vil nature, and set them at odds <sup>falso</sup> against the will and desire of the <sup>natural</sup> right soul: for they would not dye to their own will & light, but would still maintain their temporal pleasures, and so kept the poor Soul captive.

captive in their evil desires, that it could not stir, though it sighed and longer never so much for the grace of God: for whensoever the Soul prayed, or offered to press forwards towards GOD, then the lusts of the flesh swallowed up the rayes and ejaculations that went forth from the soul, and brought them away from God into earthly thoughts, that the Soul might not partake of divine strength; and then the Soul thought it self forsaken of GOD, and knew not that God was so near it, and did thus draw it. Also, the Devil drew near it, and entred into the fiery Mercury, or fiery wheel of its life, and mingled its desires with the earthly lusts of the flesh, and mocked the poor Soul, and said to it in the earthly thoughts: Why dost thou pray? Dost thou think that God knoweth thee, or regardeth thee? Consider but  
what

what thoughts thou hast in thee  
in his presence; are they not al-  
together evil? thou hast no faith  
or belief in GOD at all; how  
then should he hear thee? He  
heareth thee not, leave off,  
wherefore wilt thou thus need-  
lessly torment and vex thy self?  
thou hast time enough [to re-  
pent at leisure] wilt thou be  
mad? Do but look upon the  
world, I pray thee, a little, doth  
it not live in jollity and mirth?  
yet it will be saved well enough  
for all that. Hath not Christ paid  
the Ransome, and satisfied for  
all men? Thou needest do no  
more but perswade and comfort  
thy self that it is done for thee;  
and then thou shalt be saved.  
Thou canst not possibly in this  
world come to have any feeling  
of God: therefore leave off, and  
take care for thy body, and look  
after temporal glory: what dost  
thou suppose will become of thee,  
if

if thou turn to be so melancholly,  
and senseless? Thou wilt be the  
scorn of every body, and they  
will laugh at thy folly, and so  
thou wilt spend thy daies in no-  
thing but sorrow and heaviness,  
which is pleasing neither to God,  
nor Nature. Prethee look upon  
the beauty of the world: for God  
hath created thee in the world to  
be a Lord over all creatures, and  
to rule them; gather store of tem-  
poral goods before-hand, that  
thou mayst not stand in need of  
the world: and when old age  
cometh, or that thou growest near  
thy end, then prepare thy self  
for Repentance; God will save  
thee, and receive thee into the  
heavenly Mansions, there is no  
need of such ado, in vexing, be-  
wailing, and stirring up thy self,  
as thou makest.

*The condition of the Soul.*

In these and the like thoughts,  
the Soul was ensnared by the  
Devil,

Devil, and brought into the lusts  
of the flesh, and earthly desires;  
and so, as it were, bound with  
fettters and great chains, and did  
not know what to do, it looked  
a little back into the world, and  
the pleasures thereof; but still  
felt in it self a hunger after Di-  
vine grace, and would rather  
alwaies enter into repentance,  
and come into favour with God:  
for the hand of God had touch-  
ed it, and bruised it; and there-  
fore, it could rest nowhere, but  
alwaies sighed in it self after sor-  
row for the sins it had commit-  
ted, and would fain be rid of  
them, but could not get true re-  
pentance; much less the know-  
ledge of sin; and yet had such a  
hunger and longing desire after  
repentance, and sorrow for sin, il-  
ly. The Soul being thus heavy and  
sad, and finding no remedy, nor  
rest, bethought it self where to  
find a place to perform true re-  
pentance

penitance in; and when it might  
 be free from business, cares, and  
 the hindrances of the world:  
 also, by what means it might  
 obtain the favour of God: and  
 therefore purposed to betake it  
 self to some private solitary place,  
 and give over all worldly im-  
 ployment, and temporal things,  
 and thought in being bountifull  
 and pitifull to the poor, that God  
 would have mercy upon it, and  
 sought out all kind of waies to  
 get rest, and to get the love, fa-  
 vour, and grace of God again.  
 But all would not do; for all its  
 worldly business followed it in  
 the lusts of the flesh, and it was  
 enslaved in the net of the Devil,  
 now, as well as before, and could  
 not get rest; and though for some  
 little while it was a little cheated  
 with earthly things, yet presently  
 it fell to be as sad & heavy again;  
 for it felt the awakened wrath  
 of God in it self, and knew not  
 how

how that came to pass, nor what it ailed : for many times great fear and temptations fell upon it, which made it comfortless, sick, and faint with very fear ; so mightily did the first bruising it with the Ray or Influence of the stirring of grace work upon the Soul , and yet it knew not that Christ was in it , the wrath and severe Justice of God, and fought with Satan that spirit of Errour, that was incorporated in soul and body ; and understood not that the hunger and desire to turn and repent , came from Christ himself , by which the Soul was drawn in this manner : neither did it know what hindered that it could not yet attain to Divine feeling ; it knew not that it self was a monster , and did bear the Image of the Serpent , in which the Devil had such power and access to the Soul , and in which [ Image ] he had confounded all,

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*The way from Darkness*

its good [desires,] thoughts [and motions] and brought them away from God [and goodness] concerning which Christ said, *The Devil snatcheth the word out of their hearts, lest they should believe and be saved.*

*An enlightned and regenerate Soul met the distressed Soul.*

By the providence of God an enlightned and regenerate Soul met this poor afflicted and distressed Soul, and said,

*The enlightned Soul said,*  
What ailest thou, thou distressed Soul, that thou art so restless and troubled?

*The distressed Soul answered,*  
The Creator hath hid his countenance from me, so that I cannot come to his rest, and therefore I am thus troubled, and know not what I shall do to get his loving kindness again; for great Chiss and Rocks lye in my way to his Grace, that I cannot come

to

to him, though I long after him never so much, yet I am kept back, that I cannot partake of his power, vertue, and strength, though I sigh, and long, and wait for him.

*The enlightned Soul said,*

Thou bearest the monstrous shape of the Devil, viz. the Serpent, and art cloathed therewith, in which the Devil hath an entrance into thee, being his own property, and therein he keepeth thy will from penetrating in to God; for if thy will might penetrate into God, it would be anointed with the highest power and strength of God in the resurrection of our Lord Jesus Christ, and that unction would then break [in pieces] that monster which is in thee, and thy first Image of Paradise would be manifested in thee again, and then the Devil must lose his power in thee, and thou wouldst become an Angel again. And because the De-

vil doth envy thee this [happines] he holdeth thee captive in his desire in the lusts of the flesh, from which if thou beest not delivered, thou wilt be separated from God, and canst never enter into our society.

*The distressed Soul terrified.*

At this speech the poor distressed Soul was so terrified and amazed, that it could not speak one word more, when it perceived it was in the shape and Image of the Serpent, which separated the Soul from God: and that the Devil was so nigh it in that Image, and did mingle evil thoughts in the will of the Soul, and had so much power over it thereby, and that it was so near damnation, and stuck fast in the Abyss, or bottomless pit of hell, in the anger of God, that it would have despaired of the grace of God: but that the power [vertue and strength of the first stirring of the grace of God] that

that bruised the Soul, upheld it that it despaired not : and so the Soul wrestled in it self between hope and doubt, whatsoever hope built up, that doubt threw down again, and so was in such continual disquietness, that at last the world, and all the glory thereof, was loathsome to it, neither would it enjoy the pleasures of this world any more, and yet for all this, could not come to rest.

*The enlightned soul came again.*

At a time the enlightned Soul came again to this Soul, & finding it in so great trouble, anguish, and grief of mind, said to it : What dost thou ? wilt thou destroy thy self in thy anguish and sorrow ? why dost thou torment thy self in thy own power and will, who art but a worm, seeing thy torment increaseth thereby more & more ? yea, if thou shouldst sink thy self down to the bottome of the Sea, or couldest fly to the uttermost

coasts of the Morning, or raise thy self up above the Stars, yet thou wouldst not be released, for the more thou grievest, tormentest, and troublest thy self, the more painfull thy nature will be, and yet thou canst not come to Rest: for thy power is quite lost, and as a dry [withered stick burnt to a] \* coal, cannot grow green and spring afresh by its own power, nor get sap to flourish again with other Trees, [and Plants:] so thou also canst not reach the place of God ( by thy own power and strength ) and transform thy self into thy first Angelical Image again, which thou hadst; for, in respect of God, thou art withered, and dry, ( like a withered dry Cole-wort, [or plant] that hath lost his sap and strength ) and so art become a dry tormenting Hunger: thy properties are like heat and cold, continually striving one

one against the other, and can never agree.

*The distressed Soul said,*

What then shall I do, to bud forth again, and recover my first life which I had, wherein I was at rest before I became an Image?

*The enlightened Soul said,*

Thou shalt do nothing at all but forsake thy own will, viz. that which thou callest I, or thy self: and thereby all thy evil properties will grow weak and faint, and ready to dye, and then thou wilt sink down again into that (one thing) from which thou art sprung originally: for now thou lyest captive in the Creatures, and if thy will forsaketh them, the Creatures, with their evil inclinations, will dye in thee, which for the present, stay and hinder thee, that thou canst not come to God: but if thou dost this, thy God will meet

*The way from Darkness*

thee, with his infinite love, which he hath manifested in Christ Jesus in the \* Humanity; and that will impart sap, life, and vigour to thee, that thou mayst bud, spring, and flourish again, and rejoyce in the living God: [as a branch growing upon his true vine:] and so thou wilt recover also the Image of God, and be delivered from the \* Image of the  
 \* Or *humane nature.* Serpent, and then thou shalt come to be my brother, and have fellowship with the Angels.

*The poor Soul said,*

How can I forsake my will, that the creatures which lodge therein may dye, seeing I must be in the world, and also have need of it, so long as I live?

*The enlightned Soul said,*

Now thou hast temporal honour, and worldly goods, which thou possessest as thy own [to do what thou wilt with them] also the pleasure of the flesh; and thou  
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regardest not what thou doest  
therein, or how thou gettest them:  
and though thou seest the poor  
and needy, who wanteth thy  
help, and is thy brother, yet  
thou helpest him not, but layest  
heavy burdens upon him [by re-  
quiring more of him than his ne-  
cessities will bear] and vexest  
him in forcing him to take pains,  
and labour for thee, and thou  
takest pleasure therein: and be-  
sides, thou art proud, and insult-  
est over him, and art rough, crab-  
bid, and stern to him, and exaltest  
thy self above him, and makest  
small account of him in respect of  
thy self: and then that poor vex-  
ed brother of thine cometh, and  
sigheth towards God, that he  
cannot take the benefit of his la-  
bour and pains, but is forced by  
thee to live in Miserie: and so  
with his sighings and groan-  
ings, he raiseth up the wrath of



God in thee, which maketh thy  
 flame and unquietnes [or thy  
 unsatisfied desire] greater and  
 greater: These are the creatures  
 which thou art in love with, and  
 hast broken thy self off from  
 God for their sakes, and brought  
 thy love into them [or let thy  
 love vpon them] and so they live  
 in thy love, and thou nourishest  
 and keepest them by thy con-  
 tinual receiving them into thy  
 Desire, for they live in, and by  
 thy receiving of them [into thy  
 mind:] in that thou bringest  
 the lust of thy life into them,  
 which are but unclean, filthy  
 evil beasts, which in thy recei-  
 ving of them in thy lust, have  
 gotten an Image, and formed  
 themselves in thee; and that I-  
 mage is a Beast, having four evil  
 inclinations; First, Pride; Se-  
 condly, Covetousness; Thirdly,  
 Envy; Fourthly, Anger; and in  
 these four properties the foun-  
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dation of Hell consisteth, which thou carriest in thee, and about thee, and it is imprinted and ingraven in thee, and thou art quite taken captive therewith: for these properties live in thy own life, and thereby thou art severed from God, neither canst thou ever come to God, unless thou so forsake these evil creatures, that they may dye in thee.

But since thou desirest I should tell thee how to forsake thy own perverse creaturely will, that the creatures might dye, and that yet thou mightst live with them in the world: I tell thee, that there is but one way to do it, which is narrow and strait, and it will be very troublesome and irksome to thee at the first beginning, to walk in it, but afterwards thou wilt walk in it chearfully.

Thou must rightly consider, that in the course of this worldly life, thou walkest in the anger of God,

God, and in the foundation of Hell, and that this is not thy true native Countrey: and that a Christian should, and must live in Christ, and in his walking truly follow him; and that he cannot be a Christian, unless the Spirit and power of Christ so live in him, that he becometh wholly subject to it: now being the Kingdome of Christ is not of this world, but in Heaven, therefore thou must alwaies be in a continual ascension towards Heaven, if thou wilt follow Christ, though thy body must dwell among the creatures, and use them.

The narrow way to this perpetual ascension into Heaven, and the Imitation of Christ, is this: Thou must despair of all thy own power and strength, (for in and by thy own power thou canst not reach the gates of God) and firmly purpose, and resolve wholly to give thy self  
up

up to the mercy of God, and also resolve to sink down with thy whole mind and reason, into the Passion and Death of our Lord Jesus Christ, alwaies desiring to persevere therein, and to dye from all thy creatures therein: also thou must resolve to turn away thy mind and lusts from receiving of evil [ into them ] and not suffer thy self to be held fast by temporal honour, and \* profit, \* *Or goods.* and thou must resolve to put away from thee all unrighteousness, and whatsoever else may hinder thee; thy will must be wholly pure, and thou must be in such a Resolution, that thou wilt never return to thy evil creatures any more, but that thou wilt that very instant leave them, and separate thy mind from them, and that thou wilt immediatly enter into the sincere way of Truth and Righteousness, and follow the Doctrine of

of Christ: and as thou now dost purpose to forsake the Enemies of thine own nature, so thou must also forgive all thy outward enemies, and resolve to meet them with thy love, that there may be no creature at all, that might be able to take hold of thy will, and stay thee, but that thy will may be sincere, and purged from all creatures: and also, that if it should be required, thou must be willing and ready to forsake all temporal Honour and Profit for Christs sake, and regard nothing that is earthly, to love it, but to esteem thy self in whatsoever state, degree, and condition thou art, for temporal honour, or Riches, and worldly goods, to be but a servant of God, and of thy fellow-Christians, as a Steward of God in thy office, [which he hath set thee in.] The lofty looks, and self love, must be humbled, brought low, and so destroyed,

stroyed, that no creature may stay in the mind, to bring the thoughts, or Imagination, to be set upon them.

Also thou must firmly imprint in thy mind, that thou shalt partake of the promised Grace, in the merit of Jesus Christ, viz. of his out-flowing love [ which is in thee ] which will deliver thee from thy creatures, and enlighten thy will, and kindle it with the flame of love; whereby thou shalt have victory over the Devil: not as if thou couldest will, or do any thing, but enter into the suffering and resurrection of Jesus Christ, and take them to thy self, and with them assault, and break in pieces the Kingdome of the Devil in thee, and mortifie thy creatures; and thou must resolve to enter into this way, this very hour, and never to depart from it, but willingly to submit thy self to God, in all thy

thy endeavours and doings, that he may do with thee what he pleaseth.

When thy will and purpose is thus prepared, it hath broken through its own creatures, and is sincere in the presence of God, and cloathed with the merits of Jesus Christ, and then it may freely go to the Father with the Prodigal Son, and fall down in his presence, and pour forth its prayers, and put all its strength forth in this Divine work, and confels its sins and disobedience, and that it hath turned away from God: and that must be done, not with bare words, but with all its strength, which is but a strong purpose, and resolution to do it; for the Soul it self hath no strength, nor power to effect it.

And when thou art thus ready, and that thy eternal Father shall see thy coming and returning  
to

to him in such repentance and humility, then he will inwardly speak to thee, and say in thee, *Behold, this is my son which I had lost, he was dead, and is alive again*; and he will come to meet thee in thy mind with the grace and love of Jesus Christ, and embrace thee with the beams of his love, and kiss thee with his Spirit and strength: And then thou shalt receive strength to pour out thy confession before him, and to pray powerfully. And this now is the right place where thou mayst wrestle, in the light of his countenance; and if thou standest resolutely here, and shrinkest not back, thou shalt see or feel great wonders: For thou shalt find Christ in thee assaulting hell, and crushing thy beasts in pieces, and that a great tumult and misery will arise in thee: also that thy secret unknown sins will then first awake, and labour to separate thee



thee from God , and keep thee back ; and thou shalt truly find and feel, how death and life fight against one another ; thou shalt also find what heaven and hell is. At all which be not moved , but stand resolutely , and shrink not ; and then at length all thy evil creatures will grow faint, and weak, ready to dye: and then thy will shall wax stronger , and be able to subdue and keep down the evil inclinations , and so thy will and mind shall ascend into heaven every day , and thy creatures dye daily, and thou wilt get a mind wholly new, and begin to be a new creature, and be changed into the Image of God again, and be rid of the bestial monstrous Image, shape, or vizard. And thus thou shalt come to rest again, and be delivered from thy anguish.

*The poor Souls practice.*

When the poor Soul began to practice this course with such earnest-

earnestness, it conceived it should get the victory presently ; but the gates of heaven were shut against it in its own strength and power, and it was, as it were, left and forsaken of God, and received not so much as one beam, look, or glimpse of grace ; and then it thought in it self [ and said to it self ] surely thou hast not sincerely submitted thy self to God ; desire nothing at all of God, but onely submit thy self to his judgement, [ sentence, and condemnation ] that he may kill thy evil inclinations: sink down into him beyond the limits of Nature and Creature, and submit thy self to him, that he may do with thee what he will ; for thou art not worthy to speak to him. Upon this the Soul took a resolution to sink down, and to forsake its own will: and when it had done so, there fell upon it the greatest repentance for the sins it had committed, and

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and it bewailed bitterly its ugly shape, and was very sorry that the evil Creatures did dwell in it. And because of its sorrow, it could not speak one word more in the presence of God, but in its repentance did consider the bitter passion and death of Jesus Christ, *viz.* what great anguish and torment he had suffered for its sake, that he might deliver it out of its anguish, and change it into the Image of God; and in that consideration it wholly sunk down, and did nothing but complain of its ignorance and negligence, and that it had not been thankful [to its Redeemer] nor had once considered so great love, but had so idly spent its time; and not regarded to consider how it might come to partake of that grace; but in the mean while had formed in it self the Images and figures of earthly things, with the vain lusts and pleasures of the world,

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from which it had gotten such bestial inclinations, that now it must lye captive in great misery, and for very shame dareth not lift up its eyes to God, who hideth the power [or light] of his countenance from it, and will not so much as look upon it. And as it was thus sighing and crying, it was drawn into the Abyſs, or pit of horrow, and as it were at the gates of hell, and should there perish. Upon which the Soul was, as it were, bereft of sense, and wholly forsaken, and thereby did forget all its doings, as if it would wholly yield it self to death, and cease to be a creature any more; and so did yield it self to death; and desired nothing else, but to dye and perish in the death of its Redeemer Jesus Christ, who had suffered such torments and death for its sake: and in this perishing it began to sigh and pray in it self very inwardly to  
the

*The way from Darkness*

the mercy of God, and to sink down into the meereſt mercy of God. Upon this there appeared unto it the amiable countenance of the love of God, and penetrated through it as a great light, by which it grew exceeding joyfull, and began to pray aright, to thank the moſt high for this grace, and to rejoyce exceedingly, that it was delivered from the death and anguiſh of Hell; and there it taſted of the ſweetneſs of God, and of his promiſed truth. And in that very inſtant, all evil ſpirits which had afflicted it before, and kept it back from the grace, [love, and inward preſence] of God, were forced to depart from it: and the wedding of the Lamb was kept and ſolemnized, with the eſpouſing or contracting of the Noble *Sophia* with the Soul, and the Seal-ring of Chriſts victory was impreſſed [or printed, or ſet upon its ſubſtance,

stance, or] into its essence; and it was received to be a child and heir of God again.

When this was done, the Soul became very joyfull, and began to work in this power, and to celebrate with praise the wonders of God, and thought henceforth to walk continually in this power, strength, and joy; but it was assaulted from without, or outwardly, by the shame and reproach of the world; and within, by great temptation, so that it began to doubt whether its ground were from God, or no; and whether it had really and truly partaken of the grace of God, or no; for the Accuser [or Satan] went to it, and would lead it out of this way, and make it doubtfull [of its way] and said to it inwardly:

*The Accuser, or Satan, spake to the Soul, saying,*  
It is not of God, it is but thy Imagination.

Also

Also the Divine Light retired in the Soul, and shone but in the inward ground, as light in Embers [ or fire raked up in ashes, ] so that Reason was folly to it self, and thought it self forsaken, and the Soul knew not what had happened to it self, nor whether it were true, that it had tasted the Divine Light of Grace, or not, and yet it could not leave off [ struggling ] for the burning fire of love was sown in it, by which there arose in it a great hunger and thirst after the Divine sweetness, and now at length began to pray aright, and to humble it self in the presence of God, and to examine and try its evil inclinations in its thoughts, and to put them away: by which the will of reason was broken, and the evil inbred [ innate, or native ] inclinations, were killed and destroyed more and more: And this was very wofull to the nature

nature of the body; for it made it faint, feeble, and weak, as if it had been very sick, and yet it was no natural sickness that it had, but it was the Melancholly of the earthly Nature of the body, because its evil lusts were destroyed.

And when the earthly Reason found it self thus forsaken, and the poor Soul saw that it was derided outwardly, and despised by the world, because it would now walk no more in the way of the wicked, and ungodly; and that it was inwardly assaulted by the Accuser [Satan] who also mocked it, and continually set before it the beauty, Riches, and glory of the world, and esteemed the Soul foolish, [that embraced them not,] which made the Soul think thus with it self; O Eternal God! what shall I now do, to come to rest?

Q

The



*The way from Darkness*  
*The enlightned Soul met it*  
*again.*

While it was in this consideration, the enlightned Soul met with it again, and said;

What ailest thou my Brother, that thou art so heavy and sad?

*The distressed Soul said,*

I have followed thy counsel, and thereby attained a ray, look, or glimps of the Divine sweetness, but it is gone from me again, and I am now forsaken, and outwardly have very great trials, and afflictions in the world: for all my good friends forsake me, and scorn me, and also inwardly I am assaulted with Anguish, and doubt, and I know not what to do.

*The enlightned Soul said,*

Now I like thee very well; for now our beloved Lord Jesus  
 \* or Christ walketh in his \* pilgrimage  
 journey on earth with thee, and in thee,  
 as he did himself when he was in  
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this world, being alwaies reviled,  
slandered, and evil spoken of,  
and had nothing of his own: and  
now thou bearest his mark, or  
Ensign: but do not wonder at  
it, nor think it strange; for it  
must be so that thou must be  
tried, refined, and purified. In  
this anguish and distress thou shalt  
have often cause to pray, and  
hunger after deliverance, and in  
thy hunger and thirst thou at-  
tractest grace to thee from within  
and from without: For thou must  
grow from above and from be-  
neath to be the image of God a-  
gain. And as a young plant is  
stirred by the wind, and must stand  
in heat and cold, drawing strength  
and vertue to it from above and  
from beneath by that stirring, and  
must endure many a tempest, and  
undergo much danger, before it  
can come to be a tree, and bring  
forth fruit; for in that stirring,  
the vertue of the Sun cometh to

move in it, whereby the wild  
properties of that plant come to  
be penetrated and tinctured [or  
qualified] with the vertue of the  
Sun, and grow thereby.

And now is the time wherein  
thou must behave thy self as a  
valiant Souldier in the Spirit of  
Christ, and co-operate with it  
thy self: For now the eternal  
Father by his fiery power beget-  
teth his Son in thee, who chan-  
geth the fire of the Father, [or  
the wrath] into the flame of  
love; so that out of fire and  
light, [viz. wrath and love] there  
cometh to be one Essence, Being,  
or Substance, which is the true  
Temple of God; and now thou  
shalt bud forth out of the vine  
Christ, in the vineyard of Jesus  
Christ, and bring forth fruit in  
thy life, and teaching of others,  
and shew forth thy love in abun-  
dance, as a good Tree: For Para-  
dise must thus spring up again in

thee,

will thee, through the wrath of God :  
 and Hell be changed into Heaven  
 in thee : Therefore be not trou-  
 bled at the temptations of the  
 Devil ; for he striveth for the  
 kingdom which he had in thee ,  
 and having lost it once , he must  
 be confounded , and depart from  
 thee ; and therefore he covereth  
 thee outwardly with the shame  
 and disgrace of the world , that  
 his own shame may not be known ,  
 and that thou mayst be hidden to  
 the world ; for with thy New-  
 birth, [or regeneration] thou art  
 in the divine harmony in heaven ;  
 therefore be patient , and wait  
 upon the Lord , and whatsoever  
 shall befall thee, take it from the  
 hands of the Lord, as [intended]  
 by him for thy best [good.] And  
 so the enlightned Soul departed  
 from it.

*The distressed Souls course.*

This distressed Soul began its  
 course now under the patient

Q 3

suf-

30. *The way from Darknes, &c.*

suffering of Christ, and entred in  
to hope in Divine confidence  
and from day to day grew strong-  
er and stronger, and its evil in-  
clinations dyed more and more in  
it; so that it came to be set in a  
great [ dominion ] or kingdome  
of grace, and the gates of the di-  
vine revelation, and the king-  
dome of heaven were opened and  
manifested in it, [ viz. in the  
Soul. ]

And thus the Soul ( in faith )  
returned to its true rest, and be-  
came a Child [ of God ] again;  
to which God help us all. *Amen.*

A N

AN  
APPENDIX

to a large Treatise of

ELECTION:

Which Treatise is dated

*Febr. 9. 1623.*

This Appendix is

*A Compendium of Repentance.*

OR,

A short description of the Key which  
openeth the Divine Mysteries, and leadeth  
to the knowledge of them. Dated

also *February 9. 1623.*

Written in the German Language,

*Anno 1624.*

By JACOB BEHMEN.

---

Printed for H. B. 1654.

AM  
P P E N D I X

to the large Tables of  
ELECTROLYTIC

Which Tables are  
to be used

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A Compendious of Repetition

to the large Tables of the Electrolytic  
Tables of the Electrolytic and  
to the knowledge of them. Table

Tables of the Electrolytic  
Tables of the Electrolytic

BY JACOB BENNEN

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Printed for W. B. 1814



To the Reader.



*IN the Authors Treatise of Election, the ground of all doubts in any Soul about Election is laid down, which will resolve them all, that they may see their condition, and find the way to attain the election, if they have not yet attained it.*

*And in this short Treatise is the practice of every Soul in repentance set down, which will lead to the understanding*

Q 5

of



of Divine mysteries in such a  
way, as that the Soul may  
get so much of the heavenly  
Divine treasure hidden in  
them, as it shall perceive it  
standeth in need of.

To that end this labour is  
taken for thee, by

J. S.

A



## A Compendium of Repentance.

*Whosoever will attain to Divine  
vision in himself, and speak  
with God in Christ, let him  
follow this course, and he shall  
attain it.*

I.



ET him gather all his  
thoughts and reason to-  
gether, and all his mind  
into this one imagina-  
on, and take a strong purpose and  
resolution in himself, to consider  
what he is, being the Scripture  
calleth him the Image of God,  
the Temple of the holy Ghost,  
who dwelleth in him; and a  
member of Christ; and offereth  
the flesh and blood of Christ to  
him to be his meat and drink.

2. He

*The way to Divine Mysteries.*

2. He must consider himself in his life, whether he be capable of so great grace, and worthy of so high a Title as that of a Christian, and begin to examine his whole life, and think with himself what he hath done, and how he hath spent all his time; and examine whether he findeth himself to be in Christ, whether he hath a godly will, or holy desires in him, or no, or to what he is inclined, or whether he find at any time in himself a will or desire heartily panting after God, [and goodness,] and so would fain be saved.

3. And if he find in himself a will, [never so weak] deeply hidden, which would fain turn to the grace of God if it could; let him know, that that will is the *or the love of God shed abroad in our hearts* ingrafted, incorporated, and inspo-  
ken word of God, in Paradise, after sin was committed, and that the God JEHOVAH; viz. the Father,

*The way to Divine Mysteries.*

3

Father, doth draw him [thereby] still to Christ: for in self we have no will at all to obedience.

4. But that drawing of the Father, *viz.* the ingrafted, incorporated, in-spoken word, draweth all, even the most ungodly, (if he be not altogether a Thistle) if he will but stand still from his evil working for a moment.

5. So that none have cause to doubt of the grace of God, if at any time he once find in himself a desire [or inclination] to turn.

6. And let that party not defer his turning one moment, but as it is written, To day when you shall hear the voyce of the Lord, harden not your ears and hearts.

7. For that desire [or inclination] once to turn, is the voyce of God in man, which the Devil covereth and shutteth up by the [Species, Representations, or] Images which he bringeth into the mind, whereby turning is delayed,

4. *The way to Divine Mysteries.*

delayed, and put off from one day to another, and from one year to another, till at length the Soul cometh to be a very Thistle, and can reach grace no more.

8. But let him that findeth a desire to turn, take it into his hearty consideration, to examine his whole course [of life] and lay it to the ten Commandments, and to the love which is required by the Gospel, which commandeth him to love his neighbour as himself, and consider that he is a child of grace onely in Christs love, and see how far he is departed from it: and what his daily practice, desire, and inclination is; and then that drawing of the Father will bring him into the righteousness of God, and shew him the Images that are imprinted in his heart, which he hath loved in stead of God, and still accounteth them to be his best treasure.

9. Which

9. Which Images he shall find to be , 1. Pride , in liking and loving himself , and desiring to be honoured by all others also : an image inclining him to get power and dominion in his pride , that he might be honoured above all others. 2. An Image of a Swine, Covetousness, which would have all to it self onely ; and if it had the whole world , and heaven too , yet it would have the dominion in hell also , desiring more than this temporal life hath need of ; and hath no faith towards God in it , but is a defiled Swine , that desireth to swallow all things into it self. 3. An Image of Envy , stinging the hearts of all others , envying and grudging that any other should have more temporal goods and honour than it self hath. 4. An Image of anger , which when envy as a poyson dwelleth in it , will upon any very little or frivolous

volous occasion, storm, fight, wrangle, and be furious, and will revenge it self. Also, there will be found a multitude, yea thousands of earthly beasts, to be in him, which he loveth [and fostereth] for he loveth ever thing that is in the world, and hath set it in the stead of Christ, and honoureth it more than he doth God. Let him but observe the words of his mouth, and see how his lips slander, upbraid, and speak evil of others secretly, and setteth them forth in the worst sense, [and giving others the worst character] to their fellows, [associats, and familiar friends] and often backbite without any sure ground or cause, rejoycing at his neighbours mis-hap, or the evil that cometh upon him, and wishing it to him. All which are the paws and gins, flights or tricks of the Devil, and the Image of the Serpent, which man beareth in him.

*The way to Divine Mysteries.*

7

10. And let him compare all this with the word in the Law, and in the Gospel, and he shall find that he is more a Beast, and a Devil, than a man, and shall clearly see how these hereditary, imprinted, [ingraved, or graven] Images keep him back, and lead him astray from the Kingdome of God; so that many times, when he would fain repent and turn to God, these Paws and Talons of the Devil keep him off, and keep him back, perswading the poor Soul that this Monster is holy, and so the Soul entrench again into the lusts thereof, and so sticketh fast in the anger of God, and at length goeth into the Abyss, or bottomless pit, when the grace and drawing of the Father ceaseth.

11. We tell this man our way that we have gone, and which we have tryed; that as soon as he shall discover these beasts, he should that



8 *The way to Divine Mysteries.*

that very hour and moment take a resolution, and bring himself into a will to depart from the bestial will, and by true repentance turn to God [and goodness:] and being he cannot do it by his own power, let him take the promise of Christ into himself, when he said, *Seek and you shall find, knock and it shall be opened unto you. No Son asketh Bread of his Father, and he giveth him a Stone; or an Egge, and he giveth him a Scorpion: And if you that are evil can give good gifts to your Children, how much more shall my heavenly Father give the holy Ghost to them that ask him for it?*

12. Let him imprint this promise in his heart, (for it is poyson and death to the Devil, and all hereditary, innate, and imprinted beasts) and let him immediately that very hour come with these words of promise imprinted

in

in his mind , and prayers , into the presence of God , and let him first consider with himself , all these abominable beasts which are in himself , and let him think no otherwise of himself , but that he is that filthy keeper of Swine , who had spent all his Fathers [portion] of goods , [that he bestowed upon him] and his Birth-right , upon those Swine of the world , viz. those evil beasts in himself : and also that now he standeth in the presence of God , as a miserable , naked , forlorn , ragged Keeper of Swine , that hath spent and cast away his Fathers Inheritance in whoredome , with these worldly Beasts , [or graven] Images ; and hath no more right to the grace of God , neither is in the least measure worthy of it , much less to be called a Christian , or the child of G O D . Let him also despair of all the good works that

that ever he did ; for they proceeded but from an hypocritical , seeming, or out-side holiness, for which the Man [ that is inwardly ] a Devil, would be accounted an Angel ; *For without Faith it is impossible to please God*, as the Scripture saith.

13. But let him not despair of the Divine grace [ that is in him ] but of himself onely , and of his own power and strength ; and let him with all the power and strength he hath , bow down himself in his soul , in the presence of God. And though his own heart be utterly against it , and say to him , Do it not , stay a while , it will not be convenient to day : Or , if it say , Thy sins are too too great , it cannot be that thou shouldest attain the grace of GOD ; and so he cometh into such anguish , that he cannot pray to God , and receiveth no comfort nor strength

strength in his heart, but is as if his soul were quite blind, and dead to God, [and goodness,] yet he must be resolute, considering the promise of **G O D** is a certain infallible truth; and with a submissive heart sigh to the grace of God; and in his great unworthiness wholly resign himself thereto.

14. And though he do esteem himself unworthy, as a stranger and alien to whom the inheritance of Christ doth not any more belong, he having lost his right: yet he should steadfastly rest upon that which Christ said, [knowing, that what he saith, is certainly true] that he came to seek and to save that which was lost, *viz.* the poor sinner that is blind and dead to **G O D**: He must firmly imprint this promise in himself, and take to himself such a strong purpose and resolution, that he will not go forth from the promised grace

grace of GOD in CHRIST, though Body and Soul should be broken to pieces ; and though he should get no comfort in his heart all the daies of his life, or the least assurance of the remission of his sins, considering that the promises of God are more sure and firm than all comfort whatsoever.

15. Also let him purpose to himself, and shut up his will so firmly in this Resolution, that he will no more enter into the former bestial Images and vices again, though all his swine and beasts [ in him ] should lament to the death the loss of their food, and pasture ; and he himself should be a fool in the account of all the world for so doing, yet he would be constant in his purpose [ in cleaving ] to the promised Grace of God : and if he [ must come to ] be a child of Death, he would desire to be so in the Death of Christ, to dye  
and

and live to him at his pleasure: and let him order and direct his purpose in continually praying, and sighing to God, and commit all his endeavours and doings, in the works of his hands, unto God, and cease from the Imagination, or thought of Pride, Covetousness, or Envy; let him but deliver up these three Beasts, and the rest will soon become weak, faint, and ready to dye: for Christ will soon get a form, in the words of his Promise, which that man imprinteth in himself, and cloatheth himself withall, and so come to life, and begin to work in him, whereby his Prayers will be more powerfull, and he be more and more strengthened [and confirmed] in the Spirit of Grace.

16. And as the seed in the Mothers womb undergoeth the casualties of Nature, and many outward accidents in growing to be

a child, till it getteth life in the Mothers womb, so here, the more a man goeth forth from himself out of these Images [through much opposition] the more he entreth into God, till at length Christ cometh to be living in the incorporated Grace; which comes to be so, in the great earnestness of his purpose: upon which there presently followeth the desponsation, espousing, or contract with Virgin *Sophia*, (*viz.* the worthy humanity of Christ) where the two Lovers [*viz.* the Soul, and the humanity of Christ] embrace one another with joy; and together with most inward desire, penetrate into the most sweet love of God; and presently the marriage of the Lamb is ready: where Virgin *Sophia* (*viz.* the worthy humanity of Christ) is espoused [or united] to the soul: now what is done at it, and what joy is celebrated,

glorified Christ intimateth, saying,  
There is greater joy in the Hea-  
ven which is in man, and in the  
Angels, in the presence of God,  
for one sinner that repenteth,  
than for ninety nine righteous  
that need no Repentance.

17. But we have no pen, nor  
words that can write, or express  
what that exceeding sweet Grace  
of God in the humanity of  
Christ is; and what they enjoy,  
that come worthily to the mar-  
riage of the Lamb: which we  
our selves have found by experi-  
ence in this our way and course,  
and know for certain, that we  
have a sure ground from which  
we write: and we would from  
the botto<sup>m</sup> of our heart wil-  
lingly \* communicate it to our \* Or  
brethren in the love of Christ: <sup>import.</sup>  
and if it were possible that they  
would believe our faithfull child-  
ish Counsel; they would find by  
experience in themselves, from  
R whence



whence it is that this simple man knoweth and understandeth the great Mysteries.

18. But having heretofore written a large Treatise of Repentance, and Regeneration therefore here we forbear to write more than this short direction and refer the Reader to those Treatises; as also to the great work upon *Genesis*, and there he shall find the ground of whatsoever he will, or can ask, sufficiently laid down: and we Christianly admonish him, that he will follow our way and course, and then he shall attain the Divine Illumination in himself, and hear what the LORD through Christ speaketh in him: and herewith

10 \* we commend him to the love of  
 11 **CHRIST.**

Dated the 9. of February

1623.

The

42  
The XV. Chapter, taken out  
Of the three-fold life of Man.

Concerning the mixt World, and  
the wickedness thereof; what now  
it is, and how it ruleth: which is a  
Glas, wherein every one may be-  
hold himself, and find what kind  
of Spirits Child he is, from the Seal  
of the WONDERS.

---

1. **C**Hrist said, O Jerusalem,  
Jerusalem, how often  
would I have gathered thy  
children together, as a Hen  
gathereth her Chickens under  
her wings, but ye would not.  
Also; Oh Jerusalem, thou that  
killest the Prophets, and stonest  
them that are sent unto thee, Also;  
We have piped unto you, but you  
have not danced. Also; What  
should I do more to this stubborn  
[or perverse] Generation, which  
will not suffer my Spirit to re-  
prove them any more? Also, Their  
R 2 month

mouth is full of cursing, and bitterness, the poyson of Asps is under their tips, and their hearts are never at unity. O how faine would I eat of the best grapes! But I am as a Vine-dresser that gleaneth: I am altogether a stranger to my Mothers children: they tread of my bread, tread me under foot.

\* Or  
the  
Word  
is  
said  
of  
God  
saying  
in  
the  
fruits,

2. Thus did the \* Mother then lament and complain of the wicked children of men: but of what should she do now in these times? she is now in great sorrow and lamentation, and hath turned her face away from these wicked children, and will not endure them in the garment they are now cloathed with any more: she cryeth, and there is none that heareth her: she is in great sorrow, weeping and wailing over the wickedness of these evil and unruly children: yet every one runneth after that Whore,  
Co-

Covetousness; which is full of all vice, wickedness, and abominations: This doth the Shepherd, and also the Sheep. It is a time of highest and greatest calamity, which if it should not be shortned, none could be saved.

Thirdly, It is a time of which all the Prophets have prophesied: and thou supposest it to be a golden time: but consider thy self, thou blind man, whether thou art gone: dost thou think that this wickedness, and falshood which thou practisest, is the Ordinance of God? wait but a while, and thou shalt soon see, that it is the time of the last Seal, in which the Anger of God poureth forth its vials, so that the Wonders of Hell are come to light [and known:] Let this be told you; we have known it in *Ternario sancto*. [or we have understood it in the heavenly

substantiality in the Angelical world.]

4. For the Mother hath rejected [ the wicked child of ] this [ time ] and will endure the abominations [ thereof ] no more: she is with child, and bringeth forth a Son in her old age, who shall shorten the daies of iniquity: Let this be told you, who soever persevereth, or goeth on in his iniquity, shall have great shame thereof.

9. Are not the little boyes, and children that run up and down playing together, now a daies, full of venome and devilish wickedness, and do not all vices and abominations appear in them? do they not mock and scorn, blaspheme, curse, swear, cheat, and lye, and so are fully fitted to serve the Devil in all shameless vices? lascivious impudence is \* Eloquence and fine

lie one Language with them; they know readily how to jeer the simple with all manner of scornfull and scoffing Jestts; all thieving, filching and stealing is counted a great piece of Art and skill with them; deceit, and fly tricks; are a credit to them; they mock honest people without any regard: One that feareth God, they hout, and wonder at, as if it were an Owl, and count him for a fool; and this the old ones, and their Parents see, and take delight and pleasure in it, that their children are so expert in insolence and vanity: and when their children readily scoff and jeer at honest people, their hearts are tickled at it: what they dare not do themselves, they teach their children to do it, that they may have their own hearts lust full'd. All this the Devil teacheth them, and so rideth in their hearts

domineering over soul and body

6. They that can cozen, slander, despise, and betray their neighbour, and overthrow his honour, or good name, blemish his reputation, diminish, or hinder his estate, take great delight therein: All impudent wanton laughter, or unseemly words, and gestures, are counted wit, dexterity, and Art: he that can out-jeer, or laugh another to scorn, is master of the game or place: all these are the Devils tricks and feats; and so he leadeth the poor soul in a string, and man understandeth it not.

7. Youths both male and female, learn the Devils trade, and handicraft, before they learn any other thing; Despitfull, scornfull, wicked disdain, pride, and insolence, is the first work they learn; and this their Elders help them forward in, and count it civility, manners, gallantry, and Art.

8. And

8. And if they grow to be a little elder, then the desire of bestial lust, and lasciviousness, is the next work they learn, to which one sex provoketh another: Youth yield their hearts for the Devil to dwell in, in their first springing growth, that the Devil may make his nest in it, and so he enflameth one by the abominations of the other, the Male by the Female, and the Female by the Male.

9. If a man send his son to the University, to have him learn somewhat that is good, that he may be serviceable to God and the Common-wealth: there he learneth Pride, bravery, and cunning crafty subtilty, and how he may deprive the simple of his goods, which he hath gotten by his sweat and labour, and cloak their doings with that which they call their \* Right, they\* *Lara* may do it by Law: but the cloak



is the Devils, and the false deceitfull heart is his servant: if he can smatter a little of any strange language, then no plain man is good enough for him, his pride and haughtiness doth so overflow: his stinking carcase must be trimmed and decked with trappings and fooleries: scortation, and deflouring of Virgins, is a high accomplishment with them: they are a kind of people, that can complement, and behave themselves finely; and so often procure the worm that groweth, to awake in the heart and conscience of many a Mothers Daughter.

10. These are they that are entrusted with Churches, Schools, and Universities, and ordained, and accounted to be the Shepherds of Christ: and yet they lodge the Devil in their hearts: these also are preferred to Civil Government, and place of Authority in the Common-wealth, and

and then they rule just as he  
that harboureth in their heart  
would have them: And thus the  
Superiours commit the greatest  
wickedness, and the Inferiours  
learn of them: the Superiour  
deviseeth how to get the goods,  
or Estate of the Inferiour to him-  
self with subtilty, under pre-  
tence and colour of Law: he  
layeth Taxes and Impositions,  
and saith they are for the good  
of the Common-wealth: he con-  
straineth the poor and silly to  
take hard pains, and be his slave,  
to satisfie his own Pride: he  
threatens the simple with harsh,  
and rugged words, he takes his  
sweat and labour from him, and  
afflicteth his body: he bring-  
eth all he can to be in bondage  
under him, and yet himself hath  
nothing for his own, but one  
onely soul, and is but a stranger,  
and a sojourner in this world:  
the needy must consume all his  
sweat

sweat for him, and his pleasure ; there is no pity, ease, nor rest to be had from him ; his dog hath a better life than the needy soul under his roof ; and all this he accounteth equal , just , and right : though it be not grounded upon nature , but in the Dark abyss, or bottomless pit , where one form [ or property of Dark-ness ] afflicteth, vexeth, tormenteth, and tortureth the other, and where the life is an Enemy to it self.

11. Such things the Inferiour learneth of his Superiour , and maintaineth himself also with craft, cozening covetousness, and knavery : for if he did not so, he could not fill his belly in Righteousness : and then his reason telleth him he is forced to do so ; to exact more work, profit, and commodity , and so extort from his neighbour his sweat , pains , and care, without love and Righteousness

teousness onely to fill his belly :  
He learneth riotousness , luxury,  
and Junketings , of his Superi-  
our , and a true bestial life : But  
what the Superiour doth in state  
and delicacy , that the Inferiour  
doth in a Bestial swinish manner  
of life: thus wickedness is wrought  
by wickedness : and the Devil  
continueth Prince on Earth, both  
over body and soul.

12. How wilt thou be able to  
subsist, when God will judge the  
secrets of men in his zeal? for then  
the cause of every thing [that eve-  
ry wicked man hath had to do  
withall ] shall appear, and curse  
him : every thing will set its own  
cause before him, and he shall feel  
it in his Conscience : How wilt  
thou Superiour be able to endure,  
when thy Inferiour shall cry, wo,  
wo , wo to thee , for giving him  
occasion to be lewd, and unright-  
eous: [and say] thou hast bereft  
him of his sweat, & so forced him

yield himself to do unrighteous-  
ly, and to embrace vanity: how  
wilt thou be able to render an  
account of thy Office wherein  
thou hast been set and placed, that  
thou shouldst hinder injury and  
unrighteousness, and keep the  
wicked in awe by reproof, cor-  
rection, and punishment: but  
thou hast not regarded to prevent  
his wicked course, thou hast one-  
ly regarded thy own covetous-  
ness, how thou might'st deprive  
him of his sweat; thou hast not  
sought the good of his soul, but  
his sweat and labour, for in  
other things he might do what  
he would himself: Thou hast  
gone before him in wicked ex-  
amples, so that he hath looked  
upon thee, liked thee, and fol-  
lowed thy course; cursing, blas-  
pheming, Ambition, and defy-  
ing others, hath been thy course,  
and he hath learned to do so too,  
and so continually blasphemeth  
the

the name of God ; but thou hast not regarded that, thou hast looked after his money, and not after the good of his soul.

13. And when the severe Judgement of God shall appear , and that all works shall be manifested in the fiery essences, when all things shall be tryed in the fire, what dost thou think ? shall not all such works remain in the fire ? And when the poor soul will cry out against its ungodly accursed labour , words , and works , and one will curse another for giving him occasion to do such evil ; and the torment of falshood will boyl up in the soul , and gnaw him , [ for it will be great anguish to him ] that he hath fooled away so great a Glory for so frivolous vanity , and false delights sake.

14. All malice , scorn , covetousness, pride, and deceit , will boyl up in the soul, and one torment

ment will continually kindle and gnaw the other, that caused it: [ for example, where Pride, or Covetousness have caused unrighteousness, there the unrighteousness will gnaw, tear, and curse that which caused it ] and then the soul will consider, if it were not for this abomination, I might attain Grace: and when it shall thoroughly weigh and consider it self, it will find that one abomination hath alwaies begotten and brought forth another; and shall perceive, that it self is nothing but a stinking, loothsome abomination in the presence of God: and then it will cast it self in its anguish and torment inwards, into its Center, and curse God for having created it to be a soul; and the deeper it desireth to throw it self, the deeper its fall is; and yet it must still be in the place of its Abominations; it cannot get  
out

out from thence : the hellish Matrix, [ womb, or mother ] holdeth it captive ; and so it must feed it self with aking, anguish, cursing, abominations, and bitterness, even with those things which the heart hath wrought here [in this life] in which at last it delpaireth, and that is its everlasting food.

15. All earthly food and pleasure perisheth at the end of daies, [ or time, ] and all return again into the Aether, [ Skye, Sea, Abyis, or Receptacle : ] but the will, and the desire in the will, remaineth for ever.

16. Therefore old and young, Parents and Children, Superiours and Inferiours, mark and observe : you have filled the mother of Nature full of abominations, [ or with all manner of wickedness ] the fierce wrath of God is at hand, the last judgement is at the door ; God will purge or sweep



sweep the earth with fire, and give every own his due reward: the harvest cometh, this crop shall not stand: every thing will be gathered and carried into its proper Barn; He that will take no counsell, let him go on, he shall soon feel what the seventh Seal bringeth with it in its center, [or at the end thereof.]

17. When Reason looketh upon things, it saith, I do not see that things are now otherwise than they formerly were: and besides, the world hath alwaies had good and bad in it, as histories tell us, and men must do as they do, or else they will be made very fools, and laughing stocks to the the world, and must be forced to starve.

18. If a man should not give his children liberty to learn the fashions and dealings of the world, they would be nothing but derided and despised: also, if a  
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and man should not be somewhat like  
in his carriage; and take some  
state and bravery upon him, he  
should not be regarded: and ex-  
cept he use some device to get by,  
he cannot maintain that: for  
with truth, and love, and righ-  
teousness, saith he, I am sure to  
get nothing [but shall dye a Beg-  
gar:] I must do as others do, and  
then I may be able to live amongst  
them. Why should I only be the  
fool of all the world? If I do  
commit sin, God is gracious and  
mercifull; hath not Christ slain  
sin and death upon the Cross,  
and taken away the power of the  
Devil? I shall once repent well  
enough, and be saved.

19. This is the Rule that the  
world goeth by, this is the course  
both of superiour and inferi-  
our, of the shepherd and of the  
sheep. Christs passion and suffer-  
ing must be the cloak for their  
knavery: every one would be ac-  
counted

counted a Christian, and wear the Mantle of Christ, when the poor soul playeth the whore with the Devil; if with the mouth they can but confesse themselves to be Christians, and cover their knavery with the purple mantle of Christ, then all is well, and so we are brave Christians with our lips under the mantle of Christ, and yet we lodge the whore of Antichrist in our hearts.

20. O ye false Shepherds of Christ; you that climb up into the sheep-fold by the door of Robbers; why do you tickle [or comfort] the knave [of wickedness] with the sufferings and death of Christ? Do you think that Christ was such a one? [For none should wear his mantle but such as are like him.] Search the center [or ground] of Nature, and shew the people the Abyss that is in their hearts, shew them the snares of the Devil,

vil, which we ly intangled in, that they may no more look after the curied course of the vworld, but that they may learn to fight against flesh and blood, and also against the Devil, and an hypocritical life, that they may go forth from the pride of the Devil, and enter into righteousness, love, and humility.

21. The passion of Christ vwill benefit none, unless they turn from their eyil, false and vicked purposes, and repent, and enter into the Covenant of God: to such a one the sufferings of Christ are very povverfull and profitable. The Hypocrites they seemingly carry themselves so, that they may have the Name of Christ put upon them; but they thereby abuse the Name of God, and must give a strict account of that.

22. O ye Antichristian Shepherds of the newv Order, you that

that with false hypocrisie, (for the favour of men, or for your own Idols sake, the belly) call the garment of Christs sufferings over the hypocrites and deceivers, who are but seeming Christians; how you will answer it when Christ shall require an account of his sheep from you, you having wittingly [and wilfully, for favour, money, riches, honour, and reputation] covered Wolves in whom the Devil dwelleth, with the purple mantle of Christ: why do you not break the Nut-shell, and look upon the kernel and heart that lyeth within it, and tell the superiour as well as the inferiour, of his abominations and wickedness? If you be the Shepherds of Christ, why do you not as Christ did, who told every one the truth to his face: he did both bruise and heal, not for favour, or respect to the person of any, but according

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ding to the will of his Father:  
the Shepherds of Christ ought to  
do so too.

23. O beloved Reason! thou  
walkest very wisely in the way  
of this world, as far as it con-  
cerneth the outward body: but  
what becometh of the poor soul?  
this outward body is not its  
home, it is not its eternal na-  
tive Countrey. What will it a-  
vail thee to take thy pleasure  
here a little while, and suffer  
eternal loss? Or what profit will  
it be, to suffer thy children to fol-  
low [their own will in] bravery,  
luxury, and insolence, [or what  
ill they please] for a little while  
in this world, and for thee to  
take delight in their despising of  
the poor and needy, when af-  
ter this life thou shalt lose them  
for ever? Thou supposest thou  
lovest them, and dost them good,  
[when thou hast so brought them  
up] that the word commendeth  
their

their cunning fetches, deceit, and gallantry, and it likes thee vvell but the Devil taketh that to himself, and thou art the murthrer of thy own children, and art their greatest enemy: for children look upon their parents at every turn; and when they see their [idle, unhappy waggery, and] roguish tricks, do please them, then the children play their tricks the more, and grow stouter, [hardened] bold [and brazen-faced in their villany. These will cry out at the last judgement day against their parents, for not with-holding [and restraining] them from vanity, and their wicked course, by nurturing them, correcting them, and bringing them up in vertue, and in the fear of God.

24. If thou lovest thy life, and thy children, then lose thy life, and thy children, as to the iniquity of this world, that they  
neither

neither walk, nor be therein; and then thou shalt find them and thy life again in heaven, as Christ saith, Whosoever loveth his life shall lose it; but whosoever loseth his life, his goods, his credit, for my sake, he shall find them again in the kingdome of Heaven. Also, when the world despiseth, persecuteth, and hateth you for my sake, then rejoyce, your reward is great in the kingdome of heaven. Also, what will it profit a man to enjoy temporal pleasure, and honour here in this life, that endureth but for a moment, and lose his soul that endureth to eternity?

25. Loving children in Christ, let every one consider in what soyl he groweth here; we must not stay a fitter season for the bettering of our life; but to day, to day, when the voyce of God soundeth, let every one enter in-

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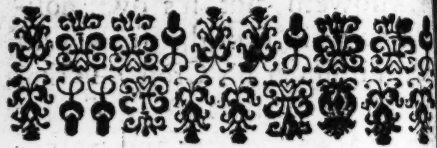
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to himself, and search and try himself; let none regard the broad way of the world, if he do, he will go into the Abyss to the Devils: for the way to the kingdome of heaven is a very strait and narrow way, whosoever will walk therein, must not tarry till the Devil quite gathereth [or stoppeth] up the door; he must not regard the course of this world, he must onely enter into himself, and seek or search himself: the time will come that he shall think that himself onely is left alone; but God hath alwaies his seven thousand with *Elias* besides himself, whom he knoweth not of.

26. For a sincere earnest Christian doth not altogether know himself, he seeth nothing but his vices and faults, in which the Devil fighteth against him, they are alwaies in his fight; but he

he knoweth not his own holiness in this world; for Christ hideth it under his Cross, so that the Devil seeth it not: Therefore be alwaies sober and watchfull, and resist the crafty and subtil Devil, that ye may live for ever. Amen.



A N  
EXPLICATION  
OF  
Some words in the  
Writings of  
JACOB BEHMEN.

*Turba Magna.*

I.



THE *Turba Magna*,  
[the great *Turba*]  
is the stirred and a-  
wakened wrath of  
the inward ground,  
when the foundation of Hell is  
made

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made manifest in the Spirit of this world; from whence great plagues and diseases arise: And it is also the awakened wrath of the outward nature, as may be seen in great tempests of Thunder and Lightning, when the fire is manifested [or generated] in water. In brief, it is the effusion of the Anger of God, by which Nature is disturbed.

*Ternarius.*

2. By the word *Ternarius*, [the Ternary, or number three] in the Language of Nature we understand, the Divine Birth, [or Propagation] in the six forms, [or properties] of Nature, which are the six Seals of God.

*Ternarius Sanctus.*

3. The *Ternarius Sanctus*, [or holy Ternary] is the inward heavenly working power in that Substance wherein the Trinity of

44 *An Explication of some words.*

God worketh : and so I understand thereby an Essential power, and the Number Three, [or Trinity] in the seven forms, [or Properties] wherein also the Angelical world is comprehended.

*Tria Principia.*

The three Principles.

*Primum Principium.*

The first Principle.

4. By the first Principle is meant the Eternal Darknes, which consisteth in the receivingness of the Properties, whence feelingness ariseth, and its ground extendeth as far as to Fire [in order of the seven Properties, fire being the fourth property into which its ground reacheth:] by which ground we mean the Eternal Nature, and the wrath of God : [according to which God is said to be a zealous Angry Jealous

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Jealous God, and a consuming fire.]

*Secundum Principium.*

The second Principle.

5. By the second Principle is meant the Light, and the Angelical powerfull World; in which the effluence of the Divine Power and Will, doth manifest itself by the Magical Fire in the Light, with the flaming fire of love: by this is meant the Kingdom of God [according to which God is said to be a loving mercifull God, and the Eternal goodness and Light.]

*Tertium Principium.*

The third Principle.

6. By the third Principle is meant, the visible, produced, and created world, with all its hosts, which is an effluence out of the first and second Principle, [caused] by the motion, and breathing

ing forth of the Divine Power and Will: in which the spiritual world, as to Light and Darknes, is represented, and come to be a creature.

*Tincture.*

7. By the word Tincture is meant, the power and vertue of Fire, and Light; and the stirring [up, or putting forth like a bud] of this vertue is called the holy and pure Element: [the vertue of the Sun is the Tincture of all things that grow in the visibility of the world: so also the colour is the Tincture of the ground: Christ is the Tincture of the soul] in brief, the Tincture is the life, and the perfluent, and informing vertue, by which any thing doth subsist: for without the Tincture that proceedeth from the Sun, Gold were no Gold: and so also the Image of God in the soul, without the true Tincture [the  
Eternal

*ords. Power ritual kness, bea*  
*An Explication of some words.* 47  
Eternal Sun of Righteousness ]  
were not the Image of God.

*CHRISTUS.*

Christ.

*e is e of ing ud] oly tue all ty ur : ] , g n*  
8. By the word Christ is meant, the inward new man, in the Spirit of Christ; understood inwardly.

*Satan.*

9. By the word Satan is meant, the Spirit of error [in us] and not alwaies a creaturely Devil, but the property of such an erroneous Spirit.

FINIS.

UMI



By the word of the Lord  
the Spirit of error [in us] and  
not as a creaturely Devil  
the property of them on the

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